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THUCYDIDES

TITLE:

THOUKYDIDOU TETARTE

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PLACE:

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DATE:

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ΘΟΥΚΥΔΙΔΟΥ ΤΕΤΑΡΤΗ

THE

FOURTH BOOK OF THUCYDIDES



ΘΟΥΚΥΔΙΔΟΥ ΤΕΤΑΡΤΗ

THE FOURTH BOOK OF THUCYDIDES

A REVISION OF THE TEXT

ILLUSTRATING

THE PRINCIPAL CAUSES OF CORRUPTION IN THE
MANUSCRIPTS OF THIS AUTHOR

BY

WILLIAM GUNION RUTHERFORD, M.A., LL.D.

HEADMASTER OF WESTMINSTER;

AUTHOR OF 'THE NEW PHRYNICHUS,' AND EDITOR OF 'BABRIUS'

O quoties indignatus languidas interpolationes, quae sumorum ingeniorum reliquias deturpant exclamaveris : hocine ergo Homerum aut Aristophanem aut Platonem aut Demosthenem ita dicere potuisse in animum homines induxerunt.—COBET.

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PREFACE

LAST term I had to read with my form the Fourth Book of Thucydides as one of the subjects set by an Examining Board. It was some time since I had read this part of the History, and, as commonly happens in re-reading a corrupt author, I found a good many of the difficulties difficulties no longer.

If a headmaster has seldom time to prepare the books which he has to read with his boys, yet it is perhaps as good as preparing them to have the chance of watching other minds at work upon them, and hearing every now and then very shrewd and fresh criticisms upon the conventional comments which form the main part of the common annotations to Greek and Latin authors. Then there is direct stimulus in the feeling that of things taught in school there can be few more profitable to a boy than the training in intellectual honesty which he gets from being compelled to face the obstacles of one kind and another constantly presented by texts that have been transmitted among risks of all sorts through

little short of two thousand years. If the words in any passage mean as Latin or Greek one thing in themselves, while the context requires them to mean another, it will never do to let the difference pass, as in private reading there might be some danger of doing. A rider on a well-trained horse may often unconsciously avoid a fence or ditch, whereas he will put a colt at every barrier and not be satisfied till it has cleared it. Thus some part of this book is almost as much my boys' work as my own.

At the same time they are scarcely responsible for one feature of this edition which will perhaps strike some scholars as not only novel but uncalled for; and this I shall take entirely upon myself.

Let me explain how I came to believe that the text of Thucydides requires so often the remedy of excision.

For some time back I have spent such little time as is left from school work in trying to make way with an edition of Aristophanes. The foundation of any edition of that author that is likely to add to our knowledge must in my judgment be laid in a thorough study of the whole body of so-called scholia. Now any one who has tried to put these "scholia" in order—it is neither easy nor pleasant to carry the purpose through—will soon recognise two things; first, that it is quite possible for editor after editor both to use and print as intelligible much that does not admit either of translating or understanding; and secondly, that in these "scholia," if any-

where, are to be found admirable material for a study of the unconscious and, so to say, mechanical interpolation of ancient texts.

Accordingly, I would ask anybody who is inclined to quarrel with the general principle of excision as illustrated in this book to withhold his opinion until he has gone through the weary *προπαρασκευή* of attempting to solve the many problems raised by a great corpus of "scholia" such as those on Aristophanes. By so doing he will learn, on the one hand, not to draw from the fact that a hundred editors have printed a thing as sense the necessary conclusion that it is sense; and, on the other, to become so familiar with the look and habits of the ancient annotators, Alexandrine, Romano-Greek, and Byzantine, as to be able with comparative certainty to recognise them even in the guise of their betters.

It is a pity that scholars have so often decried the "scholia," and denied their claims to be considered; or their value as a means of detecting one serious kind of corruption in ancient texts would have been acknowledged long ago. Nor would the advantage to criticism have ended here. Not a little of the distrust with which textual criticism is viewed by men who lean rather to the literary than the scientific side of scholarship, is due to the frequency with which critics have brought the resources of their art to emend passages which could only be cured by excision. For here they

were fighting with facts, and their art, being unable to make sense where sense had never been, was brought into discredit. In speaking thus, I do not mean to say that any great critic has ever denied the risk of interpolation to be considerable—on the contrary, interpolated “scholia” have been pointed out again and again—but I do contend that in Thucydides, at least, interpolation has been regarded as an occasional slip rather than a common source of error. Such instances of it as have been already traced by the sure scholarship of Dobree, the accurate learning of Krueger, the rare acumen of Badham, the facile Atticism of Herwerden, and above all, the controlled and sane sagacity of Cobet, bear but a small proportion to the number noted in this edition, and a smaller still, I doubt not, to the whole sum of errors which have been caused in this way.

Some notion of the dimensions which this kind of corruption reaches in Thucydides may be got by running the eye down the outside margin of the pages of the text as printed here. The words printed in pseudo-uncial type are for the most part in my judgment interpolations or, as I would prefer to call them, interpolated adscripts. Once or twice a clause or phrase appears both in the margin and in the text. This happens whenever it seems to me that something may be said both for or against the words in question. But the great majority of the sentences, clauses, phrases, or words

printed there are due not to Thucydides, but to his annotators.

As I have said, many of these have been pointed out already. The name of the critic who detected them first is generally given in the notes, commonly by the plan of quoting the very words in which the emendation was first proposed.

A different arrangement has been followed in regard to variants and to verbal emendations. The unnumbered variants due to misspelling are all left unnoticed. Even when all the manuscripts are put aside, yet I have not always marked their reading. In accordance with principles laid down in the Introduction I have, for example, again and again written, say *ἡμεῖς* when the manuscripts all give *ὕμεῖς*, or *ἐστρατοπέδευντο* when all give *ἐστρατοπεδεύοντο*. In such cases it would have been as futile to mark the manuscript reading as it would have been to give the name of any scholar who first preferring reason to spelling corrected it. For the emendation must have been made independently by many scholarly readers.

But of all emendations above this order I have tried to find the first author, and I have marked the name, when found, in the margin. If any critics are ever thus shown to have been forestalled in a conjecture, they will at least have the pleasure of being confirmed in their judgment, a feeling in the end much more congenial to the

spirit of the true scholar than that which at first finds expression in the anathema "pereant qui ante nos nostra dixerunt."

Conjectures appearing here for the first time are marked R.

If a conjecture has seemed to me good in itself, but yet scarcely called for, I have written it in the margin but not incorporated it in the text.

Passages so corrupt as to have baffled critics until now are written as they appear in the manuscripts, but are enclosed in half-brackets and designated in the margin as corrupt. Every now and then one of these places is emended by some lucky inspiration, but until this happens, it is sheer waste of time and confusion of mind to comment upon them.

W. GUNION RUTHERFORD.

DEAN'S YARD, WESTMINSTER,

Michaelmas 1889.

THREE DISSERTATIONS

INTRODUCTORY TO

THE STUDY OF THUCYDIDES

INTRODUCTION

CHAPTER I.

THE STYLE AND DICTION OF THUCYDIDES AS ELEMENTS IN THE CRITICISM OF THE TEXT.

THE entire measure in which the text of Thucydides is corrupt is not, I think, often admitted in England. We are willing to acknowledge that the works of some other writers have reached us in a state far removed from their original form. It has become for example a matter 5 for traditional assent that the Choephoraë and the Eumenides are in many passages unintelligible, and are not unlikely to remain so unless new manuscript sources are opened. But in dealing with Thucydides a different set of reasons altogether is discovered for a good part of 10 the difficulties which are continually met with. These are not, in England at least, ordinarily attributed to corruption, omission, or conscious or unconscious interpolation. They are taken rather for the outcome of the mind of the writer. It is that which is obscure, un- 15 certain, and crabbed. For even when the blame is laid upon language, and it is maintained that Thucydides from his time of writing was at a disadvantage because

the natural form of expression for a certain order of ideas had not yet been elaborated, does not the censure in the last resort fall indeed upon the author? Any one who thinks clearly and simply writes clearly and simply, 5 for those at all events who have the mental range to comprehend his point of view. It is hard to credit that one who of all men has shown himself capable of great, and simple, and transparent thought should fail just in this faculty of great, and simple, and transparent 10 thought when he comes to express himself in language; and above all, that he should so fail not uniformly, nor even in passages in which ideas of an abstruse or abstract kind are dealt with, but that his lapses should be merely occasional, happening only now and again, at 15 times when no reason can be seen for them.

I do not exaggerate in any way the common view. Our texts of Thucydides are full of unchallenged corruptions such as these:—*γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης* ὅτι, εἰ καὶ ὁποσονοῦν μᾶλλον ἐνδῶσουσι, 20 *διαφθαρησομένους* c. 37 1: *λαθόντες τὴν ἀπόβασιν* in the sense of *landing unobserved* c. 32 1: *ἀπιστοῦντές τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοίους, καὶ τινος ἐρομένου ποτε ὕστερον τῶν Ἀθηναίων ξυμμάχων δι' ἀχθηδόνα ἓνα τῶν ἐκ τῆς νήσου αἰχμαλώτων* 25 *εἰ οἱ . . . ἀπεκρίνατο αὐτῷ κ.τ.λ.* c. 40 2: *ἐκεῖνοί τε γὰρ τῇ ἀτραπῷ περιελθόντων τῶν Περσῶν διεφθάρησαν οὗτοί τε* c. 36 3: In fact there is hardly a page which does not supply an instance of a sentence violating every law of a sentence, but still regarded as justifiable in 30 Thucydides, who for his great merits of another kind is to be forgiven occasional lapses into utopian syntax.

Not that his style is in itself without difficulties, but they are difficulties of a very different kind, namely, such as arise always when the language of a people

receives the special impress of a great writer's mind and genius. Just in proportion to the measure of individuality with which a man is gifted, does his use of the language of his race differ from the common and normal use. We may know a language very well in an 5 ordinary way, and yet be unable to enjoy perfectly some of the greatest writers of it. We can imagine, for example, a person who has a very fair knowledge of ancient Greek derived from desultory reading of authors of every class and time, yet finding this knowledge in- 10 adequate to the intelligent study of Thucydides or Aeschylus or any other author possessed of a vigorous individuality. There is such a thing as genius modifying language; there is such a thing as style.

This is why the great works in ancient literature 15 must always in any real sense be the possession of the few. The gist of their matter may be got by anybody, but those inner qualities which best help to reveal a writer to his readers in all the charm and force of his personality are hid from all who cannot give their life 20 up to the study of the tongue in which he wrote. For if these qualities vary in different writers—and they vary in all according to the type or to the degree of their individuality—still in each case they are, so to say, superinduced upon the normal speech. That must 25 be known familiarly before they can either be observed or justly valued.

If we re-read Aeschylus, for example, after some interval, we are for the first few hundred lines bewildered by the personal or individual element in his 30 Greek. We cannot for the moment quite adjust it to our conceptions of the normal usage; but it is not long before we see that we have to do with a style in which all the power and range of normal Greek idiom are

legitimately used to produce a fashion of expressing thought which yet differs so entirely from the normal mode as to be a new creation. It is not that the common ways and habits of the Greek of the time have
 5 been put aside. They have only been given an enlarged operation, alike natural and novel. Instead of leaving them to control the conventional poetical diction of his day, he rather lets them play so freely among the words and phrases of the past that they catch the spirit of
 10 the earlier speech. It is not Greek of his own time which he writes, nor is it Greek of any time before. It is rather the language of his day written in the spirit of the past, and with the words of the past. But normal use is the basis of it all. Until that is known familiarly,
 15 the genius which has been able to transmute it into something so different cannot be esteemed as it ought—the personal element we cannot justly appreciate.

Thucydides is not an imaginative writer like Aeschylus, and his individuality could not show itself in similar
 20 forms at a time when literary perversity had not yet mixed prose and poetry together; still he has a most marked style, simple enough when its leading characteristics are known, but very difficult to anybody who does not read him often, and unintelligible in many ways to
 25 all who are not very familiar with normal Greek. Indeed he is full of turns of expression which in an affected writer might be regarded as exaggerations or even parodies of Attic idiom, but in him, as we shall see shortly, are rather to be explained as arising from
 30 an unusually clear vision in the use of language. They are Attic seen through a precise and logical mind.

This precision manifests itself in its simplest form in the way in which words and whole expressions are repeated rather than that any doubt should be left as

to the meaning. To compare two such styles as that of Thucydides and that of Macaulay may at first sight appear paradoxical, especially to those who are willing to judge Thucydides by the manuscripts; and yet, with all their differences, the two writers are very near
 5 together in this practice. Such resumptions are constant in Thucydides:—*ἔσχον ἐς τὸν αἰγιαλὸν τοῦ χωρίου ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν οὖσιν Αἰολεῦσι· καὶ κώμη νῦν ἐπ' αὐτοῦ Σολύγεια καλουμένη* 10 *ἐστίν.* ἀπὸ δὲ τοῦ αἰγιαλοῦ τοῦτοῦ ἐνθα αἱ νῆες κατέσχον ἡ μὲν κώμη αἴτη κ.τ.λ. c. 42 2: αὐτὸς δὲ ἀπολεξάμενος ἐκ πάντων ἐξήκοντα ὀπλίτας καὶ τοξότας ὀλίγους ἐχώρει ἔξω τοῦ τείχους ἐπὶ τὴν θάλασσαν ἢ μάλιστα ἐκείνους προσεδέχετο πειράσειν ἀποβαίνειν ἐς χωρία . . . κατὰ 15 τοῦτο οἷον πρὸς αὐτὴν τὴν θάλασσαν χωρήσας ἔταξε τοὺς ὀπλίτας κ.τ.λ. c. 9 2-4. ἀπέθανον δ' ἐν τῇ νήσῳ καὶ ζῶντες ἐλήφθησαν τοσοῖδε· εἴκοσι μὲν ὀπλίται διέβησαν καὶ τετρακόσιοι οἱ πάντες· τούτων ζῶντες ἐκομίσθησαν ὁκτὼ ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι ἀπέθανον. καὶ 20 Σπαρτιάται τούτων ἦσαν τῶν ζώντων περὶ εἴκοσι καὶ ἑκατόν. c. 38 5.¹

Now this is not the characteristic of a careless writer,—and careless we must believe Thucydides to have been if he wrote as the manuscripts make him 25 out to have written. Nor is it compatible with the view of which we hear so much that Thucydides began his sentences without any idea of how he was going to end them, and modified and even reversed the construction as he went along. It is true that some such theory 30 is required by the defenders of the traditional text, but

¹ This feature of style has often been unobserved, even by diligent and discriminating critics—as, e.g.,

Cobet proposed to omit here both *οἱ δ' ἄλλοι ἀπέθανον* and *τῶν ζώντων*.

a theory can only exist till it is shown to be against the facts. Many of these sentences said to have been thus elaborated I hope to be able to give a different account of in another dissertation. For the present I 5 desire to call attention to another kind of argument against them, the evidence of such precision in the use of language by Thucydides as it would be difficult to parallel from other authors.

In the ninety-eighth chapter of this book the Athenians 10 are represented as urging the Boeotians to let them have their dead from the battle fought after the occupation of Delium:—*σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν μὴ ἀπιούσιν ἐκ τῆς Βοιωτῶν γῆς ἀλλὰ κατὰ τὰ πάτρια τοὺς νεκροὺς σπένδουσιν ἀναιρεῖσθαι*. "Do not tell us, they urged, to 15 leave Boeotia if we want to get our dead; be content with our making a drink-offering after the manner of our fathers." Now I daresay our ordinary writer even here would have used *σπενδομένοις*, but Thucydides, who in precision is no ordinary writer, is logically right in 20 using the active. *Σπένδεσθαι* is a reciprocal middle *to make libation on one side and on the other*—it might be paraphrased *ἐπ' ἀμφοτέρα σπένδειν*—and logically one side can only bid the other *σπένδειν*, i.e. do their part in the common ceremony, not *σπένδεσθαι*, i.e. do the part 25 of both.¹ There is a like reason in strict logic for the active *ἀναπαύοντες*, in the eleventh chapter, used of the Peloponnesians relieving their attacking parties at Pylus:—*οἱ δὲ κατ' ὀλίγας ναῦς διελόμενοι, διότι οὐκ ἦν πλέοσι προσσχεῖν, καὶ ἀναπαύοντες ἐν τῷ μέρει τοὺς 30 ἐπίπλους ἐποιούντο*—"forming in groups of a few ships,

¹ That the suggestion of Poppo, *σπεύδουσιν*, should be on the way to acceptance in our texts shows how far we are at present from the right

road in the textual criticism of Thucydides. *Σπεύδουσιν* has very little meaning in such a connection.

because more could not put in, and relieving, they in their turn made their attacks." It is the relieving party at any time of whom *ποεῖσθαι τοὺς ἐπίπλους* can properly be used.

By recognising this trait of precise logical thought 5 in Thucydides we shall find easy a good many turns of expression which at first seem puzzling. For example, in the seventy-ninth chapter the Chalcidians and Perdiccas are said to have invited Brasidas to Thrace (*ἐπηγάγοντο*); then it is added *καὶ ἅμα αἱ πλησιόχωροι 10 πόλεις αἱ οὐκ ἀφεστηκυῖαι ζυνεπάγον κρύφα*. The active *ζυνεπάγειν* is used, notwithstanding the invariable middle of *ἐπάγεσθαι*, because they were not exactly asking Brasidas to come to themselves, but were only helping 15 their neighbours to get him. So again of the same state 15 of things in the eighty-fourth chapter. The Acanthians are divided into the two parties of the *δῆμος* favouring Athens, and of *οἱ μετὰ τῶν Χαλκιδέων ζυνεπάγοντες*, the party that helped the Chalcidians to bring Brasidas to Chalcidice. 20

We have said that the refusal of Thucydides to use a reciprocal middle of only one of the parties who might be supposed to "reciprocate" has puzzled commentators. On the other hand, a true reciprocal middle, on which the whole sense of an important passage turns, had never 25 been remarked until Cobet pointed it out. In the nineteenth chapter, after the men have been cut off in Sphacteria, the Lacedaemonians pray Athens for peace, one of their arguments being that neither side will gain if they *play a game of risks* in which losing for the 30 Athenians means the escape of the prisoners, for the Lacedaemonians the ultimate defeat of the same:—*ἄμεινον ἡγούμενοι ἀμφοτέροις μὴ διακινδυνεύεσθαι, εἴτε διαφύγοιεν παρατυχούσης τινὸς σωτηρίας εἴτε καὶ*

ἐκπολιορκηθέντες μᾶλλον χειρωθεῖεν. Thucydides had a right to presume in his readers a knowledge of Attic idiom. To an Athenian there was no more risk of one meaning of *διά* with which middle endings must go being
 5 confounded with another meaning of *διά* with which active endings were required, than there was risk of confounding the sense of *περί* in *περιδύσθαι* with its sense in *περιθεῖναι*. The use of *διακινδυνεύειν* in this passage in which it brings out the meaning so vividly is Thucydidean in its
 10 aptness. That it should not have been noticed till the other day is a proof how the traditional view of the style of Thucydides closes our eyes to the truth of facts. Another instance of this power of selecting a word which exactly defines the circumstances described has, as far as
 15 I can discover, been hitherto entirely overlooked. In the seventy-first chapter the factions at Megara do not know how to act in regard to Brasidas (the democratic party fearing that he will bring back the exiles and exile them, the oligarchs fearing that the *δῆμος* in dread of this
 20 will attack them), each being afraid to take any step, lest, if civil war should ensue, all should be over, seeing that the Athenians, sitting by like the *ἔφεδρος* in a wrestling match, would step in and fight the conquerors—*μή ἢ πόλις ἐν μάχῃ καθ' αὐτήν οὖσα ἐγγὺς ἐφεδρευόντων*
 25 Ἀθηναίων ἀπόληται.

There seems to be few things harder than for us to put ourselves back into the remote past of a cultivated race and think in its language. Here are two expressions on which the full meaning of two passages depends—
 30 both of them easily understood if their significance is once pointed out, neither of them far-fetched, but taken the one—*διακινδυνεύειν*—from among the ordinary idioms of the people, the other—*ἐφεδρεύειν*—from the language of their amusements; yet they have both for so

long been misunderstood. To the contemporaries of Thucydides himself, for whom in the first place he wrote, no form of expression could better have conveyed his thought. Even we must acknowledge that here it was our ignorance, and not the obscurity of Thucydides, which
 5 prevented us from catching his drift.

Let me point out another characteristic of the style of this author to which it owes not a little of its precision and at the same time a good deal of its apparent obscurity to us. This is the delicacy and refinement with which
 10 he employs a mode of expression in very common use in his day—namely, the idiom by which almost any verb may, in the active, be paraphrased by *ποιεῖσθαι* and some substantive expressing the action of the verb, and, in the passive, by such a substantive serving as subject to
 15 *γίγνεσθαι*. Thus *πλεῖν* is paraphrased by *τὸν πλοῦν ποιεῖσθαι*, passive *ὁ πλοῦς γίγνεται*; *λέγειν* by *ποιεῖσθαι τοὺς λόγους*, passive *οἱ λόγοι γίνονται*; *ἀποβαίνειν* by *ἀπόβασιν ποιεῖσθαι*, passive *ἡ ἀπόβασις γίγνεται*. What would be a qualifying adverb with the simple verb
 20 becomes in the paraphrase an adjective qualifying the substantive, as, *πολλὴν ἐπιμέλειαν ἐποιοῦντο*; *βραδυτέρα ἐγένετο ἢ ἔφοδος*. If we mean to understand Thucydides we must get to see *πολεμεῖν* in *τὸν πολέμον ποιεῖσθαι*, *σπουδάζειν* in *τὴν σπουδὴν ποιεῖσθαι*, *ἀναγα-*
 25 *γέσθαι* in *τὴν ἀναγωγὴν ποήσασθαι*, *ὁμολόγουν* in *τὴν ὁμολογίαν ἐποιοῦντο*, *ἠναντιώθη τι* in *ἐναντίωμά τι ἐγένετο*, and *τὰ εὐεργετηθέντα* in *αἱ γενόμεναι εὐεργεσίαι*. For these or their like may be found in almost every
 30 paragraph.

For the most part such expressions are plain enough and need no comment, but when the idiom becomes a little enlarged, it seems to elude us; as, for example, when it is said that the Chians consented to strip their town of

its new wall at the bidding of the Athenians, *πονησάμενοι μέντοι πρὸς Ἀθηναίους πίστει καὶ βεβαιότητι ἐκ τῶν δυνατῶν μηδὲν περὶ σφᾶς νεώτερον βουλευσείν* (c. 51), first however in regard to the Athenians, they got pledges 5 and assurances as far as they could that they would not interfere violently with their condition. The *πίστεις* *πονησάμενοι* is an ordinary expression found often elsewhere, but the addition of *βεβαιότητα*, which is quite in the manner of Thucydides, gives the sentence a turn 10 out of the common, and has led even Badham to conjecture *ὡς βεβαιότατα* for *καὶ βεβαιότητα*. A few chapters before, in a much disputed passage, the recognition of this idiom gets rid of one at least of the main difficulties. *Ξυνελάβοντο δὲ τοῦ τοιούτου οὐχ ἥκιστα,* 15 *ὥστε ἀκριβῆ τῆν πρόφασιν γενέσθαι καὶ τοὺς τεχνησαμένους ἀδεέστερον ἐγχειρήσαι, οἱ στρατηγοὶ τῶν Ἀθηναίων κ.τ.λ.* (c. 47 2). The attitude of the Athenian generals helped in great measure to make the reason alleged by the plotters meet all the circumstances of the case and to save 20 them from apprehension of the consequences (lit. The Athenian generals . . . contributed not least to this, that the alleged reason was precise and that the plotters made their attempt with less apprehension). Ἡ πρόφασις γίγνεται is the passive of *τὴν πρόφασιν ποιεῖσθαι* which 25 in turn is the ordinary periphrasis for *προφασίζεσθαι*, so that we might have had *ὥστε ἀκριβῆ ταῦτα προφασίσασθαι τοὺς τεχνησαμένους καὶ ἀδεέστερον ἐγχειρήσαι*. The *πρόφασις* employed by the plotters to gain their end is just before expressly mentioned—*μέλλειν* 30 *γὰρ δὴ τοὺς στρατηγούς τῶν Ἀθηναίων παραδῶσειν αὐτοὺς τῷ δήμῳ τῶν Κορυφαίων*.

Indeed Thucydides tends on the whole to carry this idiom much farther than other writers. In c. 122 we have *ὀργὴν ποιούμενοι* as a periphrasis for *ὀργιζόμενοι*,

actually "resumed" in the next chapter by *πολλῷ ἔτι μᾶλλον ὀργισθέντες*. He freely extends the idiom to compounds also, as in c. 126 4, where *διδαχὴ ἀληθὲς προσγενομένη περὶ αὐτῶν ἐθάρσυνεν* is an equivalent for *ἀληθῶς περὶ αὐτῶν προσδίδαχθέντες ἐθάρσυναν*. In c. 5 120 3, it is carried a step farther still. There, in *οὐκ ἀνέμειναν ἀνάγκην σφίσι προσγενέσθαι*, they did not wait for compulsion to be put upon them, we have *ἡ ἀνάγκη προσγίγνεται* serving for the passive of that *προσαναγκάζειν* which is formed directly from *ἀνάγκη* and 10 means to put compulsion upon, as distinct from the *προσαναγκάζειν* which, as an ordinary compound of *ἀναγκάζειν*, means further to compel.

Another characteristic of the style of Thucydides is almost as marked as this last. It is his management of 15 participles. He seems to love to accumulate them one upon another, as, for instance, in c. 48 *οἱ δὲ ἐφυλάσσοντο τε ὡς ἐδύναντο καὶ ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον, οἰστοὺς τε οὓς ἀφίεσαν ἐκεῖνοι ἐς τὰς σφαγὰς καθιέντες καὶ ἐκ κλινῶν τινῶν αἱ ἔτυχον αὐτοῦ ἐνούσαι* 20 *τοῖς σπάρτοις καὶ ἐκ τῶν ἱματίων παραιρήματα ποιοῦντες ἀπαγχόμενοι· παντί τε τρόπῳ τὸ πολὺ τῆς νυκτὸς ἀναλοῦντες σφᾶς αὐτοὺς καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθάρσαν*. Here we have *καθιέντες* and *ἀπαγχόμενοι* explaining the two ways in which the men caused their 25 own deaths, then *ἀπαγχόμενοι* itself is explained by *τοῖς σπάρτοις* and by another participle *παραιρήματα ποιοῦντες*—and lastly, all the ways in which they found death are summed up in the two participles *ἀναλοῦντες σφᾶς αὐτοὺς* and *βαλλόμενοι ὑπὸ τῶν ἄνω*. Or again in c. 69 2, 30 *ἀρξάμενοι δ' ἀπὸ τοῦ τείχους ὃ εἶχον καὶ διοικοδομήσαντες τὸ πρὸς Μεγαρέας, ἀπ' ἐκείνου ἐκατέρωθεν ἐς θάλασσαν, τάφρον τε καὶ τείχη διελομένη ἡ στρατιά, ἐκ τε τοῦ προαστείου λίθοις καὶ πλίνθοις χρώμενοι καὶ κόπτοντες*

τὰ δένδρα καὶ ὕλην, ἀπεσταύρουν εἴ πη δέοιτό τι. They begin at the part of the long walls in their possession, and wall up the side towards Megara; then they settle among themselves how much of the trench and walls of Nisaea each detachment of them is to wall off; all this in participles without any finite verb; next the way in which they carried out the task is explained by participles; and last of all comes the verb ἀπεσταύρουν to clinch the whole. Now this seems to me a characteristic Thucydidean sentence. Yet the editors make difficulties about it and wish to insert a finite verb half way through.

With like blindness to this idiosyncrasy of their author's style they prefer to transpose two clauses in c. 30 3 οὕτω δὲ τοὺς τε Λακεδαιμονίους μᾶλλον κατιδὼν πλείους ὄντας . . . τό τε ὡς ἐπ' ἀξιόχρεων τοὺς Ἀθηναίους μᾶλλον σπουδὴν ποιεῖσθαι, τὴν τε νῆσον εὐαποβατωτέραν οὔσαν, τὴν ἐπιχείρησιν παρεσκευάζετο, κ.τ.λ., rather than make the easy correction of τό τε into τότε τε, and ποιεῖσθαι into ποιουμένους, even when the presence in the sentence itself of five participles already ought to have suggested to them the likelihood of one participle more. It is also in harmony with this trait of style that I have tried to restore the last sentence of the thirty-sixth chapter.

Sometimes, as there—πολλοῖς τε ὀλίγοι μαχόμενοι καὶ ἀσθενεῖα σωμάτων—and in the sentence already quoted, p. xxiii. l. 26, *supra*, we find the series of participles broken by a substantive in regimen with a preposition or in some case which co-ordinates it in meaning to the participles. Thus ἀσθενεῖα σωμάτων being equivalent to ἀσθενούντες τὰ σώματα ranges easily with μαχόμενοι. So in c. 12 2 τῶν τε χωρίων χαλεπότητι καὶ τῶν Ἀθηναίων μενόντων we might have had χαλεπῶν ὄντων, and in c. 24 5 διὰ στενότητα καὶ ἐσπίπτουσα might as well have

run στενὴ οὔσα. In c. 33 2 χωρίων χαλεπότητι καὶ τραχέων ὄντων, the same sense would have been conveyed by χαλεπῶν as by χαλεπότητι, and in c. 69 3 σίτου τε ἀπορία καὶ οὐ νομίζοντες, the dative is but for variety no better than ἀποροῦντες.

Or, again, some other equivalent of the participle helps to break the monotony of style, as in c. 47 1 ὡς δὲ ἔπεισαν καὶ μηχανησαμένων, where we might have had either ἐμηχανήσαντο or πεισάντων δὲ καὶ μηχανησαμένων.

I do not remember any instance in the Fourth Book in which either corruption of manuscripts or difficulty of interpretation has arisen from this mode of expression, but there may be such in other books. The case is different, however, with another development of participial usage in Thucydides—a point of style which has not only confused the copyists but also puzzled pretty often the commentators. Take for example c. 20 3, where the Lacedaemonian envoys point out the advantages which the Athenians will reap from letting the prisoners in the island go:—Λακεδαιμονίων ἔξεστιν ὑμῖν φίλους γενέσθαι βεβαίως αὐτῶν τε προσκαλεσαμένων χαρισάμενοις τε μᾶλλον ἢ βιασαμένων. You may become friends on a firm footing of the Lacedaemonians, they themselves entreating you and you doing them a favour rather than they compelling you. Here most manuscripts, and, I think, all editors read βιασαμένους, as if any speaker pleading for concession would admit that it was in the power of the other side to do as they pleased. "Concede this point," is the argument, "and let us be friends. If you refuse, we shall fight it out and force you." Sentences of this type, in which the case of the participle is the only mark by which we can tell to whom it refers, are very common; and it cannot surprise us if such πολύνους βραχυλογία has constantly led to

clerical errors in the manuscripts and to the much more serious corruption of adding connecting particles or explanatory pronouns. Both these sources of error will be illustrated in another place. Here it will be enough
 5 to give one or two more instances of this usage. When the Athenians surprise the men on the island, they at once cut down all they find *ἐν τε ταῖς εὐναῖς ἔτι καὶ ἀναλαμβάνοντας τὰ ὄπλα, λαθόντες ποησάμενοι τὴν ἀπόβασιν, οἰομένων αὐτῶν τὰς ναῦς κατὰ τὸ ἔθος*
 10 *ἐς ἔφορμον τῆς νυκτὸς πλεῖν* c. 32 1. First we have a participle referring to the object of the principal verb, then we hark back to the subject, and then again to the object. In c. 5 1 *ἐν ὀλιγοῖα ἐποιοῦντο ὥς ὅταν ἐξέλθωσιν ἢ οὐχ ὑπομενοῦντας σφᾶς ἢ ῥαδίως ληψό-*
 15 *μενοι βία* we have only one change, from object back to subject, but the sentence also introduces us to another feature of Thucydides's style—the frequent use he makes of the indirect reflexive pronoun in the plural. I say in the plural, because in the singular
 20 either Thucydides avoided the forms *ἐ* and *οὐ* (*οἱ* he uses some dozen times in all), or else they have been displaced by the later equivalents *ἐαυτόν* or *αὐτόν*—a question of great difficulty which will be touched upon elsewhere.
 25 Here too a reader of Thucydides must make himself master of the Attic use. The reflexives *σφᾶς, σφῶν, σφίσι, σφέτερος* suit the *πολύπους βραχυλογία* of the writer. Indeed it was as much in reference to this as to anything else that I spoke above of expressions
 30 approaching almost to a parody of Attic idiom. These pronouns occupy the compilers of the poor Thucydidean "scholia." They constantly interpret them by proper names, and that their predecessors did the like is indicated by many an instance of such explanations getting

into the text and even by the presence in a wrong place in the text of an *αὐτούς*, an *αὐτῶν*, or an *αὐτοῖς* which has no business there, but has crept in from the margin where its first function was to explain a *σφᾶς*, a *σφῶν*, or a *σφίσι*. I never can quite get over a certain feeling
 5 of strangeness in some of the modes of expression which the existence of this convenient pronoun has made possible for Thucydides, as, for instance, *παντί τε τρόπῳ ἑκάτεροι ἐτεχνῶντο, οἱ μὲν ἐσπέμπευ τὰ σιτία, οἱ δὲ μὴ λαμβάνειν σφᾶς* c. 26 9, but for Greeks themselves of a later date
 10 they seem not only to have appeared strange but even unintelligible, if we can judge from the number of comments made upon them and the constant blunders in explaining them.

Such in rough outline are the main features of the
 15 style of Thucydides. No one who has grasped them firmly—and no one can do that who does not know Greek well—will find any difficulty in reading the greater part of the history. His style is simple but powerful, a fitting weapon for a vigorous understanding
 20 dealing in an unaffected way with events and the lessons to be derived from them. So much we can make certain of, if we accept the general impression produced by the study of his work. If there are many passages, obscure and uncertain, which seem to tend to overthrow
 25 any judgment formed by general impression, we must not forget that not a few of such passages have already been convincingly emended, and that if many are still unintelligible, textual study provides overwhelming evi-
 30 dence that their obscurity is less likely to be due to the style of Thucydides than to the thousand and one causes of corruption to which any manuscript tradition is inherently liable.

To a certain extent in what has been said we have

already trenched upon the question of diction, but its main bearing upon the text has still to be considered.

Are there conventional, archaic, and poetical elements all combined in the diction of Thucydides, or ought we rather to regard as entirely archaic such elements as distinguish his diction from that of other Attic writers? It is not easy to answer. With the evidence at present at our disposal, how are we to say where the *σσ* in words like *θάλασσα* and *πράσσειν* came from? Certainly no contemporary of Thucydides used such forms in ordinary speech with other Athenians. Why in prose writing did Thucydides prefer them? Was the *σσ* an archaism as in tragedy, or was it rather a conventional spelling natural in a successor of the Ionic originators of historic prose? If we knew how to answer this question, we could explain a great deal besides which at present baffles us, and even might find in the end that Atticising *διορθωταί* had not only re-spelt our author but even replaced many an un-Attic form by its Attic equivalent, leaving in their ignorance only enough of the old element to set us thinking. Dobree pointed out that in c. 28 4 Plutarch's copy seems to have exhibited *κατακτενεῖν* where all our manuscripts read *ἀποκτενεῖν*, and we may compare c. 67 4 where one manuscript reads *ἀποκτείνουσι* for *κτείνουσι*.

Even as it stands, the diction of Thucydides comprises many forms that belong to Ionic or tragedy rather than to Attic proper. To draw, as our custom has been, all our examples from the book here edited, we find *δοκεῖν* several times over for *νομίζειν*:¹ *ἐκλέγειν* as the present of *ἐξειπεῖν*:² *πιθέσθαι* for *πείσθηναι*:³ *κτείνειν*

¹ Not in "survival" phrases like *πῶς δοκεῖς* etc. but as the equivalent of *νομίζειν* 36 1: 62 2: 104 2.

² 59 2. See note *in loco*.
³ 18 5 and *passim*.

for *ἀποκτείνειν*:¹ *ἐξαπίνης* or *ἐξαπιναιῶς* for *ἐξαίφνης*:² *ἀλκή* in the sense of *δύναμις*:³ *δίφρους* for *δίφης*.⁴ And it is the same with words that act upon syntax. We have several examples of *μή*⁵ with the meaning *lest* even when no verb of fearing or taking care or their equivalent precedes, and also a few cases of the relative without *ἄν*⁶ in clauses expressing indefinite frequency in present time; of *ἐπεὶ*⁷ for *ἐπειδή* in temporal clauses; and of *ἐπὶ*⁸ with the dative in the sense of *rest upon*.

Now these are specimens only, drawn from a large class of words of a like character; but even in themselves they are enough to make us hesitate in pronouncing an opinion upon certain points of manuscript tradition. For instance one codex always writes *αἰεῖ* for the *αἰεί* of the others. Sometimes *ἀπό* is exhibited by all in cases where certainly we should be justified in regarding it as a pure mistake of the copyists if we were dealing with Plato or Demosthenes. But with the above examples of undoubted aberration from normal Attic usage to raise a doubt, are we prepared either to say that *αἰεῖ* is wrong, or in the other case to write, as Cobet bids us, *ὑπό* for *ἀπό*? When Herwerden confidently replaces *ἦν* by *ἐάν* "quia hodie ex inscriptionibus constat seculo quinto ante Christum Athenienses hanc voculam in pedestri oratione non contraxisse" we have a perfect right to ask him to explain why he has not throughout written *πράττειν* for *πράσσειν* or *θάλαττα* for *θάλασσα*. Indeed we might with as good reason make Thucydides spell it *ἄν* as *ἐάν*, because if he resembles them in spelling *πράσσειν*, he might follow them too in other habits.

¹ 67 4: 74 3: 96 8: 127 2.

² 36 2: 111 2: 115 3: 25 11.

³ 32 4.

⁴ 35 4.

⁵ 22 3: 80 2: 105 1.

⁶ 17 2.

⁷ 44 2: 83 2.

⁸ 67 3.

We shall see in the third dissertation that as a means of correcting the manuscript spelling in the case of the great majority of words, the use of inscriptions cannot be over valued. The bulk of the words used
 5 by Thucydides might have been used by any Athenian of the day in ordinary conversation. Of these, inscriptions can give us the orthography. But as to that class of words to which *πράσσειν* and *ἦν* belong, inscriptions have nothing to tell us. It may very well be that Thucydides
 10 was uniform in his spelling of the word for *if*, as he was in regard to *πράσσειν* or any other such word, and that he wrote throughout either *ἦν* or *ἄν* or *ἐάν*, but it would be rash to contend even for this unless we were also prepared to banish the one or the other of alternative forms
 15 like *εἰστήκεσαν* and *ἔστασαν*, *τεθνηκότες* and *τεθνεώτες*.

I am afraid that in this as in much else we must be content for the present to take tradition as it has reached us, and do without certainty even where uncertainty is to every true scholar disquieting. And hope is not
 20 denied us. For the history of scholarship is one record of uncertainty passing into certainty—new evidence being produced from the most unexpected places, and old knowledge in the light of the new acquiring a fresh value.

CHAPTER II.

INTERPOLATION IN THUCYDIDES.

I PROPOSE in this dissertation to examine a cause of corruption the formidable influence of which on the text of Thucydides appears to me to have hitherto been imperfectly estimated.

Every one is aware that to almost all classical authors 5 there exists a body of comments in Greek, preserved for the most part in the manuscripts of those authors, written some of them on the margin, top, bottom, or side, some between the lines of text. As a rule, the interlineal comments consist mainly of glosses, that is, late equivalents 10 for single words or phrases used by the author, while the marginal notes may either be true scholia corrupted or any other kind of comment supposed to illustrate the text. As seen in a manuscript, such notes, though confused enough, are yet less arbitrarily arranged than they appear 15 when printed in the continuous fashion ordinarily adopted by editors. Indeed a collection of printed "scholia" is often made up of "scholia" from many manuscripts, each with its own tradition both of text and notes. It is bad enough to find in one manuscript a jumble of "scholia" swept 20 together from different sources, but the case becomes nearly desperate when we have to face a printed com-

pilation of "scholia" made from many different manuscripts, and thrown together into a series, irrespective of the place which they occupy on the page of their several manuscripts.

- 5 But desperate as this condition of things may be to a critic of the present time, I venture to assert that it is less desperate for him than the less complicated arrangement of comments was to any one who tried to edit or merely copy a classical text at any time in the thousand years
10 preceding the invention of printing. First of all, how was he to decide between a gloss or a "scholium" and a correction? For a copyist would not mar the appearance of his page by erasures, and if he wrote the wrong word left it in the text with some slight and easily erased mark
15 to distinguish it and put the right word above it or in the margin; and if he omitted one line or more would also write them in the margin where they were as likely as not to be taken for comments. Then again for the scholia proper, the old tradition of the critical schools was lost.
20 The manuscript which he copied perhaps contained scholia explaining the critical marks of two or more of the great critics who had edited or commented upon the text—and no two critics had exactly the same system of critical marks or attached identical meaning in every
25 case to the same marks. It might even happen that our editor knew nothing of critical marks at all, and was further confused by the odd beginnings of the scholia intended to explain them. Is it to be wondered at if he ran the comments of different schools together, or even
30 out of two or more identical in substance made one new comment? As the date became later, the chances of corruption became more numerous. The sensible learning of the Alexandrine schools was recast again and again by inferior grammarians till it lost in the hands of the

Byzantines the last traces of its origin. The great tradition of criticism disappeared.

The case being as I have described it, I maintain that nothing could have prevented the importation into the text of any author of a great deal of what was
5 properly comment. The dimensions of their form of corruption have been occasionally hinted at by the greater critics, but the kind of labour by which alone it is possible to acquire the special knowledge needed to enable us to estimate them is in its nature distasteful; and thus
10 it happens that for the most part only those interpolations have been pointed out which most interrupt the current of a writer's thought.

In Thucydides especially this kind of corruption has escaped notice more easily because of his undeserved
15 reputation for obscurity and clumsiness of expression. But it has itself contributed not a little to that reputation, and I hope to be able to show that of all authors he has suffered perhaps most from illicit additions to his text.
20

Before entering upon this question, it is necessary that we should have a clear terminology. The word *gloss* we may retain, for, although originally it bore the sense of *obsolete word needing explanation*, English use has now sanctioned its employment in the sense of *γλῶσσημα*
25 or *easier word explaining a more difficult*. But the case is different with *scholium* and *scholia*. If we may judge from the loose way in which they are used by many commentators, these words convey to most minds a most hazy meaning. It would serve to make the
30 discussion of such points more clear and precise, if we confined *scholium* to its original sense of *the statement of the way in which a particular school takes a word or phrase or passage*. If this is done, we shall perhaps have no

occasion to use the word at all in regard to Thucydides, seeing that the collection of so called "scholia" on his texts are evidently for the most part Byzantine in origin.

In place of this word as ordinarily used I would suggest another. *Marginal note* will not do as there are interlineal notes as well as marginal; and *comment* is no better because it is not applicable to some of the sentences which have got inside the text from outside. On the other hand, if we anglicise the Latin *adscriptum* on the analogy of *postscript* and *rescript* we get exactly what we want. The usefulness of the word will be its best excuse.

First in regard to glosses. Even in this one book of Thucydides there is a fair sum of evidence for the ease with which a gloss may take the place of the word which it explains. One manuscript or group of manuscripts may show the gloss when the rest have kept the true word. Thus several manuscripts present in c. 60 2 *ιδίους* for *οἰκείους*, in c. 92 3 *ἀλλότριον* for *ἀλλόφυλον*; two manuscripts show in c. 121 1 *ταχέως* for *προθύμως* and in c. 131 1 *ὑψηλοῦ* for *καρτεροῦ*; while in c. 80 4 *ἔγνω* for *ἤσθετο*, in c. 86 1 *παραγέγονα* for *παρελήλυθα*, in c. 126 4 *βεβαιότερον* for *τολμηρότερον*, have each the support of a single manuscript. In c. 87 1, the place of *ἀναθρούμενα* has been taken in one manuscript by *ἀναθεωρούμενα* and in another by *ἀφομοιούμενα*.

Hardly less convincing are some of the cases in which the gloss has not replaced the right word but has established itself alongside of it, either by the help of *καί* or no. Sometimes we can trace the process half way as, for example in c. 112 3, the *καί* may not have got into all the manuscripts—*βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλεῖν*. One manuscript has *κατ' ἄκρας βεβαίως*. Here we can even track the *βεβαίως* to its source, namely c. 114 1 *βεβαίως τῆς πόλεως ἐχομένης*. A case without

καί was first noticed by Dobree in c. 44 5 *νομίσαντες τῶν ἐγγὺς ἀστυγειτόνων Πεληποννησίων βοήθειαν ἐπιέναι*, and another has been pointed out by Cobet in c. 55 2 *ἔς τε τὰ πολεμικά εἴπερ ποτὲ μάλιστα δὴ ὀκνηρότεροι ἐγένοντο*. I would myself suggest that an early instance of the same source of error has produced all the difficulty of c. 126 6 *γνώσεσθε τὸ λοιπὸν ὅτι οἱ τοιοῦτοι ὄχλοι τοῖς μὲν τὴν πρώτην ἔφοδον δεξαμένοις ἄπωθεν ἀπειλαῖς τὸ ἀνδρείον μελλήσει ἐπικομποῦσιν κ.τ.λ.*: *Ἀπειλαῖς* is evidently a gloss upon *μελλήσει*.

The more common type, however, is when we find the word glossed and its gloss united by *καί*, as c. 116 2 *τὴν Λήκυθον καθελὼν καὶ ἀνασκεύασας*. The word *ἀνασκεύασας* (which in this sense, it must be remembered, is formed directly from *ἀνά* and *σκεύη*, and has nothing to do with the compound of *σκευάζειν* with the same spelling but a different meaning) was likely to give late readers trouble—the existing "scholia" prove as much—and was explained by *καθελὼν*. Similar glosses we have to eject also from c. 112 3 *ἄνω καὶ ἐπὶ τὰ μετέωρα*; and c. 133 2 *ἔλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα*.

It would have been well for the text of Thucydides if glosses had always been incorporated by methods so unsophisticated as these. After all, the harm which they do in this form is chiefly to convert good Greek into slipshod Greek.

The case is different when we have actual contamination of gloss and text; that is, when in order to bring the gloss into the text either gloss or text is altered. Thus in c. 85 6 *καὶ γὰρ οὐ μόνον ὅτι αὐτοὶ ἀνθίστασθε, ἀλλὰ καὶ κ.τ.λ.* we have neither the original text *οὐχ ὅτι* nor the gloss upon it, *οὐ μόνον*, nor, again, the two together, but a mixture of both. Similarly in c. 17 2 *τοὺς δὲ λόγους μακροτέρους οὐ παρὰ τὸ εἰωθὸς μηχανοῦμεν*

we detect a contamination of the Thucydidean *μακροτέρους ποησόμεθα* with the commentator's *μηκυνούμεν*. But we have not yet mentioned the more elusive types of this process, in which the case of a substantive or the person of a verb either in gloss or text has had to be changed, before a gloss could take its place as an integral part of a sentence. Most of the instances of this corruption seem hitherto to have remained undetected. In c. 34 1 all the manuscripts give *αὐτοὶ τῇ τε ὄψει τοῦ θαρσεῖν τὸ πλείστον εἰληφότες πολλαπλάσιοι φαινόμενοι*. Dobree suggested *πιστόν*, a word constantly confused with *πλείστον*, and so restored the place in part. Many devices have since Dobree's time, as well as before him, been tried upon the passage—all without success. The real explanation is simple enough. The expression *τὸ πιστόν* was glossed *τὸ θαρσεῖν*. Then the gloss worked its way into the text, not by the honest attachment of *καί*, but by a change to the genitive. The same chapter furnishes also another instance, except that in this case it is the text which has been modified. As given in the manuscripts the words run *ἀποκεκλημένοι μὲν τῇ ὄψει τοῦ προορᾶν, ὑπὸ δὲ τῆς μείζονος βοῆς τῶν πολεμίων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἑσακούοντες*. The ordinary way of taking this is to see an elegance of antithetic construction in *τῇ ὄψει* and *ἑσακούοντες*. But surely such a thing is confusion of thought, not elegance of diction, and in any circumstances to translate it in this way requires us to invent a new use for the dative. Besides does not *ἀποκεκλημένοι τοῦ προορᾶν* mean *οὐ δυνάμενοι προορᾶν*, and so make a perfect antithesis to *οὐκ ἑσακούοντες*? There is certainly corruption here, and of the kind we are now considering. Thucydides wrote *ἀποκεκλημένοι τῆς ὄψεως* quite in his own manner, and *τῆς ὄψεως* was glossed *τοῦ προορᾶν* quite after the fashion

of his annotators. The manuscript text is an attempt of combined *τῆς ὄψεως* and *τοῦ προορᾶν*.

Now that this source of error has been pointed out, I have no doubt that many other passages of Thucydides will receive easy elucidation in the same way as have these two difficulties.

Before leaving the question of glosses, I should like to suggest another field of inquiry, more sterile perhaps, but still admitting of cultivation. How far do such spellings as *συλλεγεῖσαι* for *ξυλλεγεῖσαι* in c. 25 3: *συνε- 10* *χῶς* for *ξυνεχῶς* in c. 43 5: *κρείττους* for *κρείσσους* in c. 29 4: and *ἐλαττον* for *ἐλασσον* in c. 72 2, justify us in believing that these forms are really glosses which have completely ousted their principals? My own inclination is to believe that they have this origin; but, if this is so, the Thucydidean word will in most cases never with any certainty be restored. For *συλλεγεῖσαι* we might propose with some plausibility *ἀγερθεῖσαι*, and perhaps for *ἐλασσον* the older *ὄλειζον*, and so with the rest, but nobody need be convinced except he chooses.

To turn next to adscripts, we shall not want evidence in support of the contention that much of the obscurity attributed to Thucydides ought really to be shifted to other shoulders. The manuscripts often provide excellent evidence against themselves by disagreeing, either in the place to which they assign such comments, or about inserting them at all, or lastly, about the form which they ought to take. Instances of the placing of adscripts differently in different manuscripts are c. 86 1 where some manuscripts read *ὄρκοις τε λακεδαίμονίων καταλαβὼν 30* *τὰ τέλη*, others *ὄρκοις τε καταλαβὼν τὰ τέλη λακεδαίμονίων*: c. 106 1 where we have both *σφίσιν εἶναι τὰ δεινὰ* and *σφίσιν τὰ δεινὰ εἶναι*: c. 67 3 *οἱ προδιδόντες τῶν μεγαρέων οὗτοι* and *οἱ προδιδόντες οὗτοι τῶν μεγαρέων*:

c. 84 2 ἔτι ἔζω ὄντος and ὄντος ἔζω ἔτι: in c. 85 7 we have actually four variants ἦν νῦν ἐγὼ ἔχω, ἦν ἐγὼ ἔχω, ἦν ἔχω ἐγὼ, and ἦν ἔχω. Secondly, an adscript may appear in some manuscripts and not in others. In c. 98 7 only one
 5 manuscript gives the adscript in τοὺς μὴ ἐθέλοντας ὥσπερ τίμημά τι τὰ μὴ πρέποντα κομίζεσθαι. In c. 126 5 οὔτε γὰρ τάξιν ἔχοντες αἰσχυνθεῖεν ἂν ὥσπερ ἡμεῖς οἱ Λακε-
 δαιμόνιοι λιπεῖν τινὰ χώραν βιαζόμενοι the adscript appears only in two books, while in c. 76 5, on the
 10 contrary, the majority of the manuscripts combine to support the interpolated word—ἡ μὲν οὖν ἐπιβουλὴ τοιαύτη παρεσκεύαζετο. Or, lastly, the adscript appears in different forms in different manuscripts, as in c. 108 1
 τότε δὲ ῥαδίᾳ ἤδη ἐνομίζετο γεγενᾶσθαι, where besides
 15 ἐνομίζετο there is manuscript authority for ἐνόμισε and ἐνόμιζον. So in c. 85 7 we have both τῷ ἐν Νικαίᾳ στρατῷ and τῷ ἐκεῖ στρατῷ.

But for the detection of interpolated adscripts we are not dependent solely upon manuscript evidence. There
 20 are many other kinds of proof which are available.

Thus it sometimes happens that adscripts are unmasked by the presence in them of some idiom unex-
 ampled in classical usage but prevalent in later Greek. There are not a few cases of this in Thucydides. In c.
 25 133 3 the manuscripts read ἔτη δὲ Χρυσὶς (ἡ Χρυσὶς v.l.) τοῦ πολέμου τοῦδε ἐπέλαβεν ὀκτὼ καὶ ἑνατον ἐκ μέσου ὅτε ἐπεφεύγει. Now, except that the turn of the
 first part is too idiomatic, this sentence might have passed
 30 muster in the second century or so after Christ, when the pluperfect had begun to be used as a simple past tense, but certainly, as it stands, it was not written by Thucydides. For him the two last words could have meant nothing else than *at the time when she was a*
banished woman, just as in c. 14 ταῖς δὲ λοιπαῖς ἐν τῇ

γῇ καταπεφευγνύαις ἐνέβαλλον means *attacked the ships*
now in refuge at the land, or c. 46 οἱ δ' ἄνδρες κατα-
 πεφευγότες ἄθροοι, *the men now in refuge in a body*, or
 c. 35 τεθαρσηκότες, *being in heart*, and ἐστρατοπέδευντο
 passim, *were in camp*. 5

Another example no less instructive of a late idiom betraying an adscript is furnished by c. 102 4 ἦν Ἀμφίπολιν Ἀγνων ὠνόμασεν ὅτι ἐπ' ἀμφοτέρα περιρρέοντος τοῦ Στρυμόνος διὰ τὸ περιέχειν αὐτὴν κ.τ.λ. Such a use
 of διὰ with τό and the infinitive is quite common in 10
 late writers in cases where a classical author would have employed ἵνα with the subjunctive or optative, or else ἐπὶ with the accusative of a verbal noun. Happily, this
 adscript is gradually disappearing from our editions. But
 as yet no editor or critic has ventured to omit two 15
 phrases occurring elsewhere in which διὰ bears no less unclassical a sense than it does here. In c. 40 2 καὶ
 τινος ἐρομένου ποτὲ ὕστερον τῶν Ἀθηναίων ξυμμάχων δι' ὀχθηδὸν ἕνα τῶν ἐκ τῆς νήσου κ.τ.λ. the expression
 δι' ὀχθηδὸν ought, as far as classical Greek goes, to 20
 mean *in distress*, *in vexation*, and so the "scholia" on the passage take it. ἡ διάνοια· Ἀθηναίων σύμμαχος
 τις ὀχθόμενος ἦτοι τοῖς Ἀθηναίοις ὡς φορτικῶς ἄρχου-
 σιν ἢ ὀχθόμενος ἐπὶ τῇ τῶν Λακεδαιμονίων συμφορᾷ,
 ἤρετο κ.τ.λ. But this meaning does not suit the context, 25
 and the only meaning that does suit it is that which δι'
 ὀχθηδὸν would ordinarily bear in late Greek, namely,
to cause annoyance. For this reason we may confidently
 transfer the words to the margin as no less palpable an
 adscript than διὰ τὸ περιέχειν. The remaining instance of 30
 διὰ with an unclassical sense occurs in a chapter which,
 by the consent of the best critics, contains other in-
 terpolations. Dobree was the first to express surprise
 at the phrase διὰ τῆς τάφρου being used in c. 67 3,

ἀκάτιον εἰώθεσαν ἐπὶ ἀμάξῃ διὰ τῆς τάφρου κατακομίζειν κ.τ.λ., in the sense required by the context of *by* or *along the canal*, and desiderated *κατὰ τὴν τάφρον* on the analogy of *κατὰ τὸν ποταμόν* in c. 107 2. If he had consulted 5 the "scholia" on c. 107 he would have found *κατὰ τὸν ποταμόν* actually explained *ἡγουν διὰ τοῦ ποταμοῦ*. After this, can anything be more plain than that *διὰ τῆς τάφρου* is an adscript that has crept into the text?

With like certainty we may eject the adscript in c. 120 10 *περὶ δὲ τὰς ἡμέρας ταύτας* ἄτε ἐπύρχοντο, because even if Thucydides may have used *ἐπύρχοντο* as far as form goes, he undoubtedly no more used it in the late sense of *discuss* than he used *διὰ* in the late senses of *to cause* and *along*. In c. 25 2 *ἀπέπλευσαν ἐς τὰ οἰκεία στρατόπεδα* 15 *τό τε ἐν τῇ μεσσηνίᾳ καὶ ἐν τῷ ῥηγίῳ* the absence of the article after *καί* is decisive for considering the explanation of *στρατόπεδα* a late addition to the text; and in 122 6 *ψήφισμα ἐποίησαντο Κλέωνος γνώμη* πεισθέντες classical usage exclaims against the participle.

20 I cannot suppose either that any scholar who had once read the sentence c. 3 3 *οἱ δὲ πολλὰς ἔφασαν εἶναι ἄκρας ἐρήμους ἣν βούληται καταλαμβάνων τὴν πόλιν δαπανᾶν*, could ever forget the construction of *δαπανᾶν*. It must remain on his mind to oppress it 25 like a nightmare every time that the memory recalls it. To see such things in Alexandrines or Byzantines does not startle, but it is different in Thucydides. It is no defence of the expression that Suidas explains it (865 C). That need mean nothing more than that the ad- 30 script *τὴν πόλιν* got into the text a little sooner than some others.

A few lines farther down at the beginning of the following chapter we have an admirable illustration of the way in which adscripts combined with glosses may

modify the whole structure of a sentence, producing obscurity and irregularity where all was at first clear and normal. The process of corruption in this case will be found traced in the notes to the passage. But let me speak here of two other examples of precisely 5 the same combination of sources of error. They come close together, one at the end of the tenth chapter and the other in the eleventh.

I daresay all will be ready to admit that for an Athenian officer in encouraging his men to meet a landing 10 of the enemy, it was a very natural piece of advice to bid them remember the lessons of their naval training—*ὅτι εἴ τις ὑπομένοι καὶ μὴ φόβῳ κατάπλου ὑποχωροίη, οὐκ ἂν ποτε βιάζοιτο*. And such I believe was the sentence as Thucydides wrote it. But see how adscript 15 and gloss have changed it—*ὅτι εἴ τις ὑπομένοι καὶ μὴ φόβῳ ῥοθίου καὶ νεῶν δεινότητος κατάπλου ὑποχωροίη κ.τ.λ.* A perverse commentator took *φόβῳ* as governed by *ὑποχωροίη* and gave it the poetical sense of *terrors*, glossing it then by *δεινότητι*, while either he or some 20 one else brought out the connotations of *κατάπλου* by adding *ῥοθίου* and *νεῶν*. When the time came for gloss and adscripts to enter the text, the case of *δεινότητι* had to be altered, so giving us a most amazing sentence for any Attic mouth to speak. 25

The second passage has lost its original form through precisely the same tendency of commentators to make explicit all that is implied in any word. Brasidas sees his captains and steersmen hesitating and cautious and cries out to them never to think twice of saving timber 30 in circumstances like theirs—*ὄρων τοὺς τριηράρχους καὶ κυβερνήτας εἴ πῃ καὶ δοκοίη δυνατόν εἶναι σχεῖν ἀποκνοῦντας καὶ φυλασσομένους, ἐβόα ὡς οὐκ εἰκὸς εἶη ξύλων φειδομένους, κ.τ.λ.* But the manuscripts after

φυλασσομένους put τῶν νεῶν μὴ ξυντρίψωσιν, words which nobody has yet explained in accord with Attic idiom—nor ever will explain as Attic. For they are a haphazard collocation of a gloss upon ξύλων and an adscript to φυλασσομένους.

The key to such emendations as these I found in the "scholia" of Aristophanes. But even the late and insignificant "scholia" on Thucydides might in themselves furnish the means to free the text from a very large class of interpolations. If we run our eye through the Thucydidean "scholia" we shall find a very common way of introducing an explanation or illustration of the text is by a relative pronoun, adverb, or conjunction—either simple, or far more commonly compounded with *περ*. Thus in c. 31 δ ἦν ἐκ τε θαλάσσης κ.τ.λ. is explained ὅπερ, φησί, μέρος τὸ ἔσχατον καὶ τὸ πρότερον κ.τ.λ.: in c. 86 the sentence beginning ἀπάτη γὰρ εὐπρεπεί is paraphrased τοῖς γὰρ ἐν δυνάμει, φησὶν, οὖσιν ὥσπερ ἐσμέν ἡμεῖς αἰσχρόν ἐστι κ.τ.λ.: in c. 92 to the words τοῦ πλέονος ὀρεγόμενος we have the adscript ὥσπερ οἱ Ἀθηναῖοι: and in c. 126 to οἷς δὲ βεβαίως τι πρόσσεστιν ἀγαθόν the adscript ὥσπερ ἡμῖν. Notes like the following are numerous:—
c. 9 τὰς τριήρεις: ἃς εἶχε λοιπὰς:¹ c. 65 κακείνοισ κοινά:
25 ἵνα ἐάν τις βουλευθῇ ἀπὸ Σικελίας πλεῦσαι κατ' αὐτῶν κ.τ.λ.: c. 100 ἐσεσιδήρωτο: ὥστε ὑπὸ τοῦ πυρὸς μὴ βλάπτεσθαι τὴν κεραίαν: c. 127 τὸ ἄπορον τῆς ὁδοῦ: καθ' ἣν οὐκ ἦν πόρος ἐξελθεῖν: c. 133 ἑνατον ἐκ μέσου: ὥστε τὰ πάντα πεντήκοντα ἐξ ἡμισυ ἔτη διήνυσεν ἡ
30 Χρυσὶς ἰέρεια.²

¹ I ought not to have hesitated to remove from the text the words αἵπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεισῶν. As an adscript they are not

so good as that in the "scholia" here. ² "Haec summa annorum conficitur e loco Thuc. ii. 2. cum hoc collato."—Duker.

Now it is the case that a great many of the passages in the text which present difficulty of construction in one way or another contain clauses of exactly this order—things quite in keeping with a body of annotations consisting largely of schoolboy "construes," "orders," and 5 comments, but altogether out of place in an author like Thucydides. And it is also the case that a great many of such passages may be at once rendered clear and straightforward by the omission of these clauses. In c. 76 2 τῷ γὰρ Ἴπποκράτει καὶ ἐκείνῳ τὰ Βοιωτία 10 πράγματα ἀπὸ τινῶν ἀνδρῶν ἐπράσσετο βουλομένων μεταστήσαι τὸν κόσμον καὶ εἰς δημοκρατίαν ὥσπερ οἱ ἀθηναῖοι τρέψαι, it would not be easy to find a construction for ὥσπερ οἱ Ἀθηναῖοι. It is indeed as certainly an adscript as any of those quoted above from the 15 "scholia." This instance and a few others of the simpler sort have been already pointed out by critics, and some of them even recognised by editors. For example, ὥσπερ περὶ τοῦ πολεμεῖν has been given up in c. 62 2, and Cobet has made it clear that in c. 33 1 the words ὅπερ 20 ἦν πλεῖστον τῶν ἐν τῇ νήσῳ are a note derived from c. 31 οἱ πλεῖστοι αὐτῶν καὶ Ἐπιτάδας ὁ ἄρχων. But for the most part adscripts of this class have been hitherto undetected, and critics have busied themselves so far as they have done anything with attempting to 25 recast them into a shape in which they interfere least with the context. Thus in c. 14 2 ἃ ὁρῶντες οἱ Λακεδαιμόνιοι καὶ περιαλγούντες τῷ πάθει ὅτιπερ αὐτῶν οἱ ἄνδρες ἀπελαμβάνοντο ἐν τῇ νήσῳ παρεβοήθουν more devices than one have been suggested for mending the 30 sentence. The only cure is to leave the ὅτιπερ clause out as an adscript. If we read the chapter without it, we shall acknowledge that we have gained more than is implied in the disappearance of a troublesome construc-

tion. By the same method we shall bring light out of darkness in c. 53 3 καὶ λησταὶ ἅμα τὴν Λακωνικὴν ἡσσον ἐλύπουν ἐκ θαλάσσης ἢ περ μόνον οἷόν τ' ἦν κακοῦργεῖσθαι· πᾶσα γὰρ ἀνέχει κ.τ.λ. The whole passage
 5 must be read before the completeness of the remedy can be understood. An adscript introduced by ὅτι may be detected by the syntactical confusion it causes in c. 123 1 καὶ αὐτοὺς ἐδέξατο ὁ Βρασίδας οὐ νομίζων ἀδικεῖν ὅτι ἐν τῇ ἐκχειρίᾳ φανερώς προσεχώρησαν· ἔστι γὰρ ἂ καὶ
 10 αὐτὸς ἐνεκάλει. The adscript in this case may be early in date—it contains no faulty Greek—but it completely breaks the natural current of the sentence. At the close of c. 29, a tense appropriate in an adscript, impossible in the text, betrays the corruption—λανθάνειν
 15 τε ἂν τὸ ἐαυτῶν στρατόπεδον πολὺ ὄν διαφθειρόμενον οὐκ οὔσης τῆς προόψεως ἢ χρῆν ἀλλήλοισι ἐπιβουθεῖν. Or, again, as it did with glosses, orthography alone may be enough to unmask an adscript—as c. 89 1 γενομένης διαμαρτίας τῶν ἡμερῶν εἰς ἃς ἔδει ἀμφοτέροισι στρα-
 20 τεῖν.

There is a large class of adscripts, for the most part perhaps early in date, by which commentators remind the reader that it is not the first time that such and such a thing has been referred to. These sometimes
 25 contain questionable Greek and sometimes not, but otherwise they are for the most part very harmless. Examples are c. 2 2 Ἀθηναῖοι δὲ τὰς τε τεσσαράκοντα ναῦς ἐς Σικελίαν ἀπέστειλαν ὥσπερ παρεσκεύαζοντο· cp. III. c. 115: c. 129 2 ἐπὶ δὲ τὴν Μένδην καὶ τὴν Σικιωνίην, οἱ
 30 Ἀθηναῖοι ὥσπερ παρεσκεύαζοντο ναυσὶ κ.τ.λ. cp. c. 123: c. 48 6 οἱ δὲ Ἀθηναῖοι ἐς τὴν Σικελίαν, ἵνα περ τὸ πρῶτον ὤρμηστο, ἀποπλεύσαντες: c. 75 1 τῆς Ἀντάνδρου ὑπὸ τῶν Μυτιληναίων ὥσπερ διανοοῖντο μελλούσης κ.τ.λ. cp. c. 52 2. It is surely not worth a critic's while to alter

as some have done ἵνα περ to ἐνθα περ or οἷ περ. It is easier to omit the clause.

In editing Babrius it was borne home to me that not a little of the corruption to be found in the Fables might be most readily accounted for on the supposition that
 5 they had at one time served as a school-book. Well, even in Thucydides, as we have already hinted, the character of many of the interpolated adscripts is such that they can scarcely have had a different origin, unless we are prepared to place their incorporation in the text
 10 at a very late date indeed. Their puerile simplicity is in keeping alike with mature Byzantine knowledge, and with a boy's reluctance to see anything that is not explained to him. Sometimes an easy apposition suffices as with the common class of geographical adscripts like τὸ
 15 ὄρος, τὸν ποταμόν, etc. In c. 130 6 all manuscripts read ἐσπεσόντες ἐς τὴν μένδην πόλιν, though one would think there was as little risk of misunderstanding the name of the town as in the preceding chapter where the manuscripts indeed give only ἐς τὴν πόλιν ἀπῆλθον but the
 20 "scholia" annotate: τὴν Μένδην. In other cases the adscript is hardly less simple in form, as in c. 17 4 τοῦ πλέονος ἐλπίδι ὀρέγονται: c. 34 1 βραδυτέρους ἤδη ὄντας τῷ ἀμύνεσθαι: c. 3 3 τῷ δὲ διάφορόν τι ἐδόκει εἶναι τοῦτο τὸ χωρίον ἐτέροισι μάλλον: c. 128 5 ἐς τὸ λοιπὸν Πελοπον-
 25 νησίων τῇ μὲν γνώμῃ δι' ἀθηναίους οὐ ξύνηθες μῖσος εἶχε. Or, again, the epexegetis is contained in a clause with ὥς, ὅπως, or ὥστε—as c. 36 2 ἐκ τοῦ ἀφανοῦς ὀρμή-σας ὥστε μὴ ἰδεῖν ἐκείνοισι: c. 4 2 τὸν πηλὸν ἀγγείων ἀπορία ἐπὶ τοῦ νώτου ἔφερον ἐγκεκυφότες τε ὥς μάλιστα
 30 μέλλοι ἐπιμένειν καὶ τῷ χεῖρι ἐς τοῦπίσω ξυμπλέκοντες ὅπως μὴ αποπίπτοι: c. 68 5 αὐτοὶ δὲ διάδηλοι ἔμελλον ἔσεσθαι· λίπα γὰρ ἀλείψεσθαι ὅπως μὴ ἀδικῶνται. An adscript of this type has produced one of the most

notorious difficulties in Thucydides: c. 67 3 καὶ πρὶν
 ἡμέραν εἶναι πάλιν αὐτὸ τῇ ἀμάξῃ κομίσαντες ἐς τὸ
 τεῖχος κατὰ τὰς πύλας ἐσῆγον ὅπως τοῖς ἐκ τῆς μινώας
 ἀθηναίοις ἀφανὲς δὲ εἴη ἡ φυλακή, μὴ ὅντος ἐν τῷ λιμένι
 5 πλοίου μηδένο. In this instance, the ὅπως clause was
 introduced by ἡ φυλακή in the sense of *the precaution*,
 and this word being misunderstood by whoever imported
 the adscript into the text led to the change of ἀφανὲς
 (agreeing with a preceding ἀκάτιον) to ἀφανὲς agreeing
 10 with ἡ φυλακή, itself misplaced.

A participial clause such as is the latter part of the
 adscript last mentioned is another favourite form for
 explanatory comments: c. 21 2 οἱ δὲ τὰς μὲν σπονδάς,
 ἔχοντες τοὺς ἀνδρας ἐν τῇ νήσῳ, ἤδη σφίσιν ἐνόμιζον
 15 ἐτοίμους εἶναι: c. 80 2 τῶν Εἰλώτων . . . μὴ τι πρὸς
 τὰ παρόντα τῆς πύλου ἐχομένης νεωτερίσωσιν. Indeed,
 one of these adscripts has done as much as anything
 towards confirming the hypothesis that Thucydides is an
 ungrammatical writer. Dobree reduced it to grammar but
 20 failed to explain how the bad grammar came to be there.
 I would ask my readers to turn to the passage itself as
 printed in this edition (c. 40), and see for themselves
 whether my account of the corruption is convincing or no.

But besides making explicit by adscripts what was
 25 implied to every Athenian in the actual words of Thu-
 cydides, certain commentators appear at one time to
 have explained by adscripts any expressions which in-
 volved customs or usages that had passed away in their
 own day. This was meritorious and useful, but it is to
 30 be regretted that these adscripts, like any other, tended
 to pass into the text. There is an example of this at
 the beginning of c. 50. Ἀριστείδης ὁ Ἀρχίππου ὁ τῶν
 ἀργυρολόγων νεῶν ἀθηναίων στρατηγός, δι' ἐξεπέμφθησαν
 πρὸς τοὺς ζυγμάχοις, Ἀρταφέρνῃ κ.τ.λ. An Athenian

historian would never have thought there was any call
 for him so to explain ἀργυρολόγων νεῶν.

In this passage another adscript, it will be observed,
 is marked. This we shall best recognise as such if we com-
 pare c. 75 1 where all the manuscripts give οἱ τῶν ἀργυ- 5
 ρολόγων ἀθηναίων στρατηγοί. Herwerden very properly
 supplied νεῶν, reading οἱ τῶν ἀργυρολόγων νεῶν Ἀθη-
 ναίων στρατηγοί, a very eccentric order. It is surpris-
 ing that he did not see that the νεῶν could hardly have
 been lost, unless it originally followed the Ἀθηναίων: 10
 ΑΘΗΝΑΙΩΝΝΕΩΝ. Thus our adscript got in one passage
 before and in another after νεῶν, and in both places is a
 stumbling-block.

Now, as may well be imagined, such adscripts as
 this are peculiarly common. The existing body of 15
 "scholia," if any proof is needed, are sufficient to de-
 monstrate the tendency towards this kind of annotation.
 The text of Thucydides is dotted over with Λακεδαιμόνιοι
 and Ἀθηναῖοι in every case and every construction, none
 of which he ever wrote. Sometimes their origin is dis- 20
 cernible by anybody and sometimes not. But there can
 be no doubt about such an instance as τῶν ἀργυρολόγων
 νεῶν Ἀθηναίων, or about Βρασίδας δὲ ὁ τελλίδος λακεδαι-
 μόνιος in c. 70 1, or Δημοσθένης ἀθηναίων στρατηγός in
 c. 76 1. It is not credible that Thucydides should mention 25
 so important personages for the first half of the book
 without any designation, and then begin to tell us that
 the one was an Athenian and the other a Lacedaemonian.
 In Demosthenes's case it is no defence to say that the
 title is official, for all through the operations of the 30
 same summer, in which Demosthenes has been taking a
 part, Thucydides has never once given him in this formal
 way an official title.

Occasionally these adscripts do not fit in properly

with the text, as c. 24 1 ἐν τούτῳ δὲ οἱ ἐν τῇ Σικελίᾳ
 cυγκόσιοι καὶ οἱ ζήμματαοι: or c. 25 9 παρακελεύόμενοι ἐν
 ἑαυτοῖς ὡς οἱ Λεοντῖνοι σφίσι καὶ οἱ ἄλλοι Ἕλληνας
 ζύμμαχοι ἐς τιμωρίαν ἔρχονται, where "Ἕλληνες is added
 5 because the Sicels have been mentioned just before. But
 I cannot well conceive of their doing worse mischief than
 they have done in c. 119 1 ταῦτα ξυνέθεντο λακεδαι-
 μονίοι καὶ ὄμοσαν καὶ οἱ ζήμματαοι ἀθηναίοις καὶ τοῖς ζυμ-
 μάχοις μηνὸς ἐν Λακεδαίμονι Γεραστίου δωδεκάτῃ· ξυνε-
 10 τίθεντο καὶ ἐσπένδοντο Λακεδαιμονίων μὲν οἶδε κ.τ.λ.
 The commentators' talk about this passage is endless.
 Yet, once the adscripts are removed from it—and were
 there ever any more palpable?—there is nothing to
 comment about. *To this they agreed and swore, the*
 15 *twelfth day of the Lacedaemonian month Gerastius. Those*
who ratified the truce were as follows: of the Lacedae-
monians, etc., of the Athenians, etc. The armistice here
 ratified had been prepared at Sparta and sent to Athens
 for acceptance. The Athenians, whose decree is given
 20 in full, had first determined in its favour; secondly,
 decided that ἄρχειν τήνδε τὴν ἡμέραν τετράδα ἐπὶ δέκα
 τοῦ Ἑλαφηβολιώνος μηνός; then lastly, ordered σπείσα-
 σθαι ἀγτίκα μάλα τὰς πρεσβείας ἐν τῷ δήμῳ τὰς παρούσας
 —the ambassadors from the various Peloponnesian States
 25 then present at Athens were to ratify the treaty there and
 then. ταῦτα δὲ ξυνέθεντο καὶ ὄμοσαν κ.τ.λ. All the
 members of αἱ πρεσβείαι αἱ παροῦσαι agreed to the terms
 and swore to observe them for a year (Thucydides here
 gives the date in Lacedaemonian reckoning; in Athenian
 30 it has already been given in the psephisma)—lastly repre-
 sentatives from among them and the Athenians (all of
 whose names are given) ratified their covenant and oaths
 by solemn religious rites (ἐσπένδοντο).

The misplacing of adscripts in the process of in-

corporating them with the text, if not always so marked as in this instance, is still very common.

In c. 27 1 Dobree long since pointed out that *περὶ τὴν πελοπόννησον* which makes nonsense in its present place was really an adscript to *περιπέμπειν* two lines farther down. It is surprising that a critic of his sagacity who had gone so far should not have gone farther, and carried the same remedy to other passages. It will be long before all the corruptions due to this cause are noted in Thucydides. A few of the more manifest I shall enumerate here. In c. 66 2 *οἱ δὲ φίλοι τῶν ἔξω τὸν θροῦν αἰσθόμενοι φανερώς μᾶλλον ἢ πρότερον καὶ αὐτοὶ ἡξίουں κ.τ.λ.* the adscript really belongs to the following sentence, *γνόντες οὐ δυνατὸν τὸν δῆμον ἐσόμενον κ.τ.λ.*: in c. 50 2 *ἐν αἷς πολλῶν ἄλλων γεγραμμένων κεφάλαιον ἦν πρὸς λακεδαίμονιους κ.τ.λ.* the adscript should have followed *γεγραμμένων*: in c. 37 1 *εἰ πως τοῦ κηρύγματος ἀκούσαντες ἐπικλασθεῖεν τῇ γνώμῃ τὰ ὄπλα παραδοῖναι* it belongs to *κηρύγματος*, and in c. 131 2 *βιασάμενοι παρὰ θάλασσαν τὴν φυλακὴν, νυκτὸς ἀφικνοῦνται*, it ought to have come between *νυκτός* and *ἀφικνοῦνται*. In c. 109 2 such a misplacement divorces a verb from its object: *ὁ Ἄθως αὐτῆς ὅρος ὑψηλὸν τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος*, and in c. 122 5 a verb from its adverb: *εἰ καὶ οἱ ἐν ταῖς νήσοις ἤδη ὄντες ἀξιοῦσι κ.τ.λ.* But the worst mischief of all may be caused by one and the same adscript getting into the text twice over, as happens in c. 54, where *ἐπὶ θαλάσῃ* which is a correct adscript to *τὴν πόλιν Σκάνδειαν καλουμένην* is also worked in with *τὴν πόλιν τῶν Κυθηρίων*.

Twice already we have derived from the collection of Thucydidean "scholia" valuable suggestions as to the directions in which we ought to look for interpolations in the text of Thucydides. If we examine them once more,

we shall find that we have not yet exhausted their usefulness. Consider the following two classes of comments, both relating to pronouns. In the one class a pronoun used by Thucydides is explained by the name which the "scholiast" believes it to stand for. He is constantly wrong, but that does not matter for our purpose. The following paragraphs found at random and printed without omission just as they come in Poppo's edition (Pt. II. Vol. III. pp. 152, 153) will show how large a place this kind of note fills in the "scholia."

10 ἐξήραγον· οἱ ἐκ τῆς Πελοποννήσου δηλονότι. πολέμιος
 μέν οὐκ ὦν· τοῖς Ἀθηναίοις δηλονότι. αὐτοῖς· ἡγουν
 τῷ Περδίκκῃ καὶ τοῖς ἐπὶ Θράκης ἀφιστάσιν τῶν
 Ἀθηναίων. τῇ ἐκείνων γῇ· ἡγουν τῇ Λακωνικῇ. ἐτοίμων
 15 ὄντων· τῶν Χαλκιδέων καὶ τοῦ Περδίκκου. βογλομένοισι
 ἦν· ἡγουν τοῖς Λακεδαιμονίοις.

In the second class, pronouns are supplied where by Attic idiom they are not needed; as in comments like
 20 καταθέσθαι· ἑαυτοῖς δηλονότι, and τοῖς πρὶν λόγοις· τοῖς
 ἑαυτῶν. But this kind of explanation is not frequent, because by the time our "scholia" were compiled, the Hellenistic love of pronouns had already corrupted our text. Indeed we may feel certain that a considerable proportion of the actual "scholia" on pronouns are
 25 explanations of such as were introduced in Hellenistic times.

Now of the two classes of interpolations suggested by this means, the former is far the more easily detected. There are one or two admirable instances in the Fourth
 30 Book. In c. 38 3 καὶ ἐκείνων μὲν οὐδένα ἀφιέντων, αὐτῶν
 δὲ τῶν Ἀθηναίων καλούντων ἐκ τῆς ἡπείρου κήρυκα, the annotator did not see that ἐκείνων referred to the Athenians and that αὐτῶν did not mean *they* but *themselves*. When τῶν Ἀθηναίων, his adscript to αὐτῶν in this

mistaken sense, was imported into the text, the whole sentence was corrupted. A simpler instance is furnished by c. 114 4 οὐ δ' ἂν σφῶν πειρασαμένους αὐτοὺς τῶν
 Λακεδαιμονίων δοκεῖν ἥσσαν κ.τ.λ. where τῶν Λακεδαιμονίων
 is a most palpable adscript to σφῶν.

The last quotation may perhaps in αὐτοὺς provide an example of the interpolation of a pronoun, but it is not always that adscripts of this nature can be detected. The turn and rhythm of the sentence will sometimes betray them, as in c. 113 2 οἱ μὲν τινες ὀλίγοι διαφθείρονται
 10 ἐν χερσὶν αὐτῶν where an adscript to τινὲς ὀλίγοι has got so misplaced that it recalls the least polished types of Hellenistic Greek. Sometimes a false idiom will put us on their track, as c. 95 3 χωρήσατε οὖν ἀξίως ἐς αὐτοὺς
 τῆς τε πόλεως κ.τ.λ. where the use of ἐς is un-Attic. Or
 15 again there may be room for some difference of opinion as to the pronoun to be supplied, and one manuscript may give one form and another another. This has happened in c. 83 1 διαφορᾶς τε αὐτῷ οὔσης where there is the
 variant αὐτῶν. But of all the means at our disposal for
 20 eliminating such blemishes by far the best was noticed long since by Dobree when he said "Nil frequentius αὐτός a librariis transposito." He did not see the bearing of his observation on the point now before us, but that does
 not alter its value to us. Following this light we shall
 25 find an adscript in c. 29 3 πρότερον μὲν γὰρ οὔσης αὐτῆς ἰλῶδους κ.τ.λ. because in some manuscripts it comes before, in others after οὔσης, and a few lines farther down in καὶ
 πρὸς τῶν πολεμίων ἐνόμιζε μᾶλλον τοῖτο εἶναι· c. 54 1
 καὶ ἡδύρου αὐτοῦ ἐστρατοπεδευμένους ἅπαντας· c. 61 7
 30 τάχιστα δ' ἂν αὐτοῦ ἀπαλλαγὴ γένοιτο· c. 108 1 ἄλλως τε
 καὶ ὅτι ἡ πόλις αὐτοῖς ἦν ὠφέλιμος κ.τ.λ.

The full bearing of these various considerations I had not seen until the first few chapters had been printed, or

I would have relegated the pronoun to the margin in the following cases: c. 5 1 *καί τι καὶ αἰτοῦς ὁ στρατὸς . . . ἐπέσχε*: c. 6 2 *ὥστε πολλαχόθεν ξυνέβη ἀναχωρήσαι τε θᾶσσον αἰτοῦς κ.τ.λ.*: c. 10 3 *μὴ ῥαδίας αἰτῶ οὔσης τῆς ἀναχωρήσεως*: c. 15 2 *ἔδοξεν αἰτοῖς πρὸς τοὺς στρατηγούς κ.τ.λ.*

The whole question of the usage of *αὐτόν* and *αὐτούς* and their cases not only in Thucydides but in most other prose authors of the Attic period still requires attentive study. Some light may be thrown upon it from Comedy and from those orators in whom rhetorical rhythm takes a refined form, and perhaps a glimmer or two may reach it from inscriptions, but the evidence of manuscripts alone, though solicited by every means in our power, will always be inadequate to decide a point of this nature. The Attic use differed, we can see, so entirely from that of the periods in which most of the earlier copyists lived that we cannot be surprised if in this respect as in many others the text inclined by degrees to take its colour from Hellenistic.

I am not sure that the mischief here is even confined to adscripts. It seems far from improbable that glosses also have contributed to it. For example, if we reflect upon the uniform precision with which the idiomatic sense of *σφᾶς* and its cases is adhered to by Thucydides,¹ it certainly is surprising that in the singular he follows no method in regard to the dative but employs for the indirect reflexive *οἱ* and *ἐαυτῷ* indifferently; while neither *ἐ* nor *οὐ* is found at all, but have their place taken by *αὐτοῦ* and *αὐτόν*. Which is more probable that in c. 36 1

¹ In c. 113 3 *κατέφυγον δὲ καὶ τῶν Ὀρωναίων ἐς αὐτοὺς ὅσοι ἦσαν σφίσιν ἐπιτήδαιοι* where *σφίσι* is used simply for *αὐτοῖς* I suspect that *κατέφυγον*

has taken the place of some verb of which the Athenians were the subject. Certainly *καταφεύγειν ἐς αὐτούς* is a strange construction.

εἰ δὲ βούλονται ἐαυτῷ δοῦναι Thucydides really wrote *ἐαυτῷ* when in other passages such as c. 28 2 he recognised the true idiom, or that either *ἐαυτῷ* is an adscript or else a gloss that has ousted *οἱ*? Again, if *ἐαυτῷ* is Thucydidean in this passage, why write *αὐτόν* and not *αὐτόν* or *ἐαυτόν* in such places as c. 50 2 *εἰ οὖν βούλονται σαφὲς λέγειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αἰτόν*, and c. 114 3 *ἔλεγον ὅτι οὐ δίκαιον εἶη οὔτε τοὺς πράξαντας πρὸς αἰτόν τὴν λήψιν τῆς πόλεως χείρους ἡγεῖσθαι*? Seeing that it was necessary to come to some decision, I have in the text followed the rule of writing *αὐτόν*, etc., when the meaning is indirectly reflexive, but this course has been taken with great misgivings.

There now remain for consideration only two more types of interpolation. These I have kept to the last because they differ from those already described in partaking more of the character of what is generally meant by interpolation, namely, additions to the text consciously made. Even of these the one class may have occasionally been mistaken for text just like an ordinary adscript. I refer to cases like c. 16 2 *ὅ τι δ' αὖ τούτων παραβαίνωσιν ἑκάτεροι καὶ ὁτιοῦν*, or c. 60 1 *τάς τε ἁμαρτίας ἡμῶν τηροῦσιν ὀλίγαις καὶ παρόντες*, where the interpolated words, coming from another chapter, may have been jotted on the margin or between the lines by some careful reader who compared passage with passage. But I fear that this is not always true, and that more frequently the words, clause, or sentence were consciously inserted a second time by manuscript editors. When we have to deal with a sentence repeated from one book to another, we may even give a guess as to the date at which the thing was done—namely, at or after the time when the History was divided into books. Indeed, seeing that it is almost certain that our present

arrangement into eight books was not the only one, but that different arrangements into fewer or more books were also known, it may even happen that some of the repetitions which now fall within the same book, were
5 made originally from one book to another.

Be this as it may, the fact remains that in some way or another it happens not rarely that sentences and clauses are repeated from places in which they are manifestly genuine to contexts with which they are quite out
10 of harmony. In c. 102 in the description of the site, which was called afterwards Amphipolis, beginning τὸ δὲ χωρίον τοῦτο ἐφ' οὗ νῦν ἡ πόλις ἐστίν, we have first a clear account of the three attempts to colonise it which runs on for some dozen lines to the words καὶ αὖθις . . .
15 ἐλθόντες οἱ Ἀθηναῖοι Ἀγνωος τοῦ Νικίου οἰκιστοῦ ἐκπεμφθέντος Ἡδωνας ἐξελάσαντες ἔκτισαν—there we would expect the sentence to stop, but instead come words plainly ill-placed τὸ χωρίον τοῦτο ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο. They might have been used
20 earlier in the paragraph but, where they stand now, they completely break the current of the thought. Now, these words are either a misplaced ὅπερ adscript to the initial clause τὸ χωρίον τοῦτο, or, as I think more likely, are our editor's attachment to this passage derived from
25 i. 100 3 οἰκιοῦντες τὰς τότε καλουμένας ἐννέα ὁδοὺς. There are other examples in our book, as the statement about Pylus in c. 3 repeated in c. 41, and that about Cleon in c. 21 which is made up with the help of III. c. 36 extr. Another comes with slight verbal changes
30 all for the worse from II. c. 8 to IV. c. 14. It interrupts the narrative so totally that it is not easy to see how any one had the courage to place it in the text. To characterise it is difficult, but on the whole I am inclined to ascribe it to one of that pestilent class of forgers who

took up the more readily parodied sides of an author's style and diction and used them against him in interpolating his text. The peculiarities of Thucydides are so marked and he tempted so many respectable writers to imitate him that it is no matter for surprise if inter-
5 polators found in him an easy prey.

From his more honest imitators we can learn the points of style and diction in which the excellence of Thucydides was imagined to lie. They pass over all that is simple, everything in which Thucydidean Greek is at
10 one with their own, and turn to such words, expressions, and constructions as were from the first experiments or mere fashions of speech, or else even when used had already begun to be regarded as archaisms. What was natural in Thucydides becomes affectation and mimicry
15 in them.

Now the sentence under discussion shows just this kind of fault. There is nothing affected or discordant in ἐν τούτῳ τε κεκωλύσθαι ἐδόκει ἐκάστῳ τὰ πράγματα ᾧ μὴ τις αὐτὸς παρέσται in the Second Book. The
20 words fall naturally into a philosophical analysis of the spirit in which Greece prepared to meet war to the death between its two leading peoples. They present no difficulties of interpretation. On the other hand, in the form in which they appear in the Fourth Book they
25 hardly admit of translation, and such sense as they are meant to bear is ludicrously out of place in the description of a single incident in the war, the significance of which was certainly not seen at the time of fighting, though it was appreciated to some extent when the battle
30 was over.

In this case, the fact of interpolation was first suspected by Badham and most ably maintained by him in Mnemosyne (N. S. Vol. II. p. 23). But as yet no

suspicion, as far as I know, has been cast upon a sentence of the sixty-third chapter which I believe to have had the same origin. In c. 55 in an account of the prostrating effect which the disaster in Sphacteria had upon Spartan energy and confidence, it is said that they hardly knew how to meet the tactics with which the enemy followed up their success. For contrary to all their traditions they were engaged in a naval war, *καὶ τούτῳ πρὸς Ἀθηναίους οἷς τὸ μὴ ἐπιχειρούμενον αἰεὶ ἔλλιπες ἦν τῆς δοκίσεως τι πράξειν*. Now it was from this passage that the interpolator of c. 63 chiefly got his cue when he added to the speech of Hermocrates—*κατ' ἀμφοτέρεα ἐκπλαγέντες καὶ τὸ ἔλλιπες τῆς γνώμης ὧν ἕκαστός τις ᾤθηται πράξειν ταῖς κωλύμασι ταύταις ἱκανῶς νομίσαντες εἰρχθῆναι*. Such meaning as these words will bear has already been much more simply and shortly given in what goes before: *καὶ νῦν τοῦ ἀφανοῦς τε τούτου διὰ τὸ ἀτέκμαρτον δέος καὶ διὰ τὸ ἤδη φοβερόν* which resumes the writer's arguments in favour of the advice which follows—*τοὺς ἐφεστῶτας πολέμους ἐκ τῆς χώρας ἀποπέμπωμεν καὶ αὐτοὶ κ.τ.λ.* But, besides being irrelevant, the clause does not admit of translation. Commentators may twist and turn as they please, but can they honestly render *τὸ ἔλλιπες εἴργεται* into English or any other tongue? If they say, like Arnold, that *τὸ ἔλλιπες τῆς γνώμης εἴργεται* is a condensed expression for *ἡ γνώμη εἴργεται ὥστε ἔλλιπής γενέσθαι*, or like Jowett, that *τὸ ἔλλιπες* is an *accusativus pendens* which may be regarded also as a remote accusative after *εἰρχθῆναι*, they speak in language which is as much beyond my understanding as the expression which they desire to explain. Men do not write for page after page the most regular and transparent of styles, and then in a single sentence prefer idioms so obscure and abnormal

that devices of every sort must be invented to get at their thought.

The rest of the sentence is put together just in the way which we should expect if it is indeed spurious. The acknowledged imitators of Thucydides love, as we have said, all that by their own time had become archaic in his diction. Such things not only stuck to their memories, but also gave to their work precisely the tone which they aimed at. And here we have certainly *ἔλλιπες* and *κωλύμη*, and perhaps *τι πράξειν* and *ᾤθηται*,¹ cheek by jowl in the same clause, all belonging to that comparatively rare element in Thucydides which his imitators affected and lexicographers loved to gloss, and two of them appearing only a few chapters before in a sentence which might well have served as model to this.

It now remains to me to explain why in the two passages of this book in which the formula *καὶ x ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε δὲ Θουκυδίδης ξυνέγραψεν* occurs, it has been placed in the margin. Within the Fourth Book the work of three years is recorded. At the close of the first winter and of the third the formula is inserted, cs. 51 and 135. The end of the second is noted in a much more natural way, *καὶ τοῦ χειμῶνος διελθόντος ὄγδοον ἔτος ἐτελεύτα τῷ πολέμῳ*.

Editors, it is well known, have often been convicted of tampering with their author's text at places where their own arbitrary division into books made some change necessary. In regard to such things there appear to have been few scruples in the Library at Alexandria, and, for that part, very little appreciation for any marks of continuity in composition. Now in Thucydides the formula in question twice occasions a

¹ Like *ἔλλιπες* and *κωλύμη*, the forms of *ᾤθηται* are glossed in Lexica.

very awkward break. At the meeting place of the Third and Fourth Books where we now read *ταῦτα μὲν κατὰ τὸν χειμῶνα τοῦτον ἐγένετο καὶ ἕκτον ἔτος τῷ πολέμῳ ἐτελεύτα* τῷδε ὃν θογκυλίδης ζυνέγραψεν. || τοῦ
 5 δ' ἐπιγυγνομένου θέρους περὶ σίτου ἐκβολὴν κ.τ.λ.—surely the text originally ran *ταῦτα μὲν κατὰ τὸν χειμῶνα τοῦτον ἐγένετο· τοῦ δ' ἐπιγυγνομένου θέρους*. And again in II. c. 70 *ταῦτα μὲν ἐν τῷ χειμῶνι ἐγένετο· καὶ τὸ δεύτερον ἔτος ἐτελεύτα* τῷ πολέμῳ τῷδε ὃν θογκυ-
 10 λίδης ζυνέγραψεν. τοῦ δ' ἐπιγυγνομένου θέρους κ.τ.λ., it is pretty evident that at one time there was no break in continuity.

But even when the narrative is not interrupted in this violent way, the formula may still offend in point
 15 of style, as in both the passages of our book, and in II. c. 103: III. c. 25: III. c. 88: V. c. 51: VI. c. 7: VI. c. 93: VII. c. 18: VIII. c. 6 and VIII. c. 60. In all these places the repetition of *ἐτελεύτα* in the same sense is worse than awkward; whatever variation the formula
 20 receives, this blot is always left. Nor will it do, as Herwerden thinks, to omit it in the actual formula and have the preceding *ἐτελεύτα* to serve both clauses. In the Fifth Book there are two places in which the form of expression is not so clumsy—c. 39 *ἐποίησαντο τὴν*
 25 *ξυμμαχίαν τοῦ χειμῶνος τελευτῶντος ἤδη καὶ πρὸς ἔαρ· καὶ τὸ Πάνακτον εὐθὺς καθηρεῖτο*. καὶ ἐνδέκατον ἔτος τῷ πολέμῳ ἐτελεύτα: and c. 81 *καὶ πρὸς ἔαρ ἤδη ταῦτα ἦν τοῦ χειμῶνος λήγοντος, καὶ τέταρτον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα· τοῦ δ' ἐπιγυγνομένου θέρους*
 30 κ.τ.λ. But even against these I would let the evidence of III. c. 116 and II. c. 70 bring a condemnatory verdict, none the less because there are other passages in the Fifth Book from which the hoof of the editor seems to peep.

I wish I had leisure to formulate all my suspicions in regard to the *editing* of Thucydides; but it must suffice for the present to indicate this field of study in the hope that some one with fewer distractions or more energy may decide not only for Thucydides but also for 5 other writers where the pen of the author has passed into the hand of the editor.

CHAPTER III.

THE MANUSCRIPT TRADITION AND ITS EMENDATION.

IN the last dissertation I discussed one very common kind of corruption in manuscript tradition arising from the contamination of text and comments, and I tried to show that whatever might be the case with other
5 authors, certainly the text of Thucydides had suffered very severely in this way.

But it would be difficult to name any side of the manuscript tradition which is favourable to our author. There is no codex of Thucydides which stands out above
10 the rest like the Ravenna for Aristophanes, the Medicean for Sophocles and Aeschylus, Codex Parisinus S for Demosthenes, or Codex Parisinus A for Plato. We have on the contrary a number of manuscripts all bad and none better than another, each exhibiting every kind
15 of conceivable mistake, and presenting a text in its most debased stage when it is not the word actually written in any case which we have to consider, but rather whether the context acknowledges this or requires some other of several forms all differently spelt in Attic and
20 all indifferently confused by copyists.

A Thucydides manuscript even of the third century B.C. doubtless spelt many words in a way which

Thucydides himself would not have sanctioned. The words which he spelt *φάρξαι* and *Κόρκυρα* were sure to tend to be altered to *φράξαι* and *Κέρκυρα* by men who knew no other way of spelling them, and as time went on the difference in spelling must have become greater with
5 each century, the Thucydidean *ποεῖν*, *προσμεῖξαι*, *ἡργαζόμεν*, *ἐδύναντο* and the like changing to *ποιεῖν*, *προσμίξαι*, *εἰργαζόμεν*, *ἠδύναντο*. Then by another stage *ἐλέλυντο*, *ἐθέλειν*, *ἐσεβεβλήκεισαν*, *κρατήσομαι*, *προσχωροίη*, *ἦσαν* and the like passed into *λέλυντο*,
10 *θέλειν*, *ἐσβεβλήκεισαν*, *κρατηθήσομαι*, *προσχώροι*, *ἦεσαν* or *ἦδεσαν*; ¹ and there might too be a slip now and again into faulty syntax such as writing *μή* for *οὐ* ² or introducing some other habit of the copyist's own age.³ But things have gone far farther than this in our manuscripts
15 of Thucydides. There is not one of them in which, as far as spelling goes, *χωρήσαι* is not identical with *χωρήσειν*, *βιάσασθαι* with *βιάσεσθαι*, *ἐθελήσαντα* with *ἐθελήσουντα*, *ὀρμίσαι* with *ὀρμήσαι*, *ἔβαλλον* with *ἔβαλον*, *πειθόμενοι* with *πιθόμενοι*, *ἀγαγόντες* with *ἄγοντες*, *στρατοπεδεύ-*
20 *όμενοι* with *στρατοπεδευμένοι*, *ἐλείφθην* with *ἐλήφθην*, *βουλόμενοι* with *βουλευόμενοι*, *φεύγοντες* with *φυγόντες*, *διαφθείρειν* with *διαφθερεῖν*, *αἵρεσθαι* with *αἰρεῖσθαι*, *ἀφιείς* with *ἀφείς*, *ἐπιών* with *ἐπών*, *βεβοήθηκα* with *βεβόηκα*, *ἐκίνησαν* with *ἐκινήθησαν*, *πορευόμενος* with
25 *πορευσόμενος*, *ὕμεῖς* with *ἡμεῖς*, *ταῦτα* with *ταῦτά*, *μάλιστα* with *μάλιστ' ἂν*, *δέ τι* with *δ' ἔτι*, *ἀσαφῇ* with

¹ See *The New Phrynichus* passim. Stahl's *Quaestiones Grammaticae ad Thucydidem pertinentes* is a very useful book, but many of his results are vitiated by too absolute a dependence upon manuscript evidence in cases in which such evidence is worthless.

² This is a kind of corruption which in most cases is very difficult

to remove. There must, from the nature of the case, be many instances still uncorrected in our text. Examples from the Fourth Book, in which some manuscripts have retained the right word and some corrupted it, are c. 52.2 where we have both readings *οὐδέν* and *μηδέν*: c. 72.2 *οὐδεμία* and *μηδεμία*: and c. 98.6 *οὐκ* and *μή*.
³ See p. lii. l. 7, *αὐτός*, etc.

ἀν σαφή, and so on in tiresome monotony.¹ They are like a letter, written by a very ignorant person, or like something copied by a little child who does not know the meaning of the words he copies. Only the case is a little worse for the manuscripts, because the abbreviations used by scribes were very numerous, and one abbreviation or tachygraphic symbol often differed very little from another. This was especially so with the sigla of prepositions. Even if written in full *πρό* and *πρός* would have been certain to be confused—and as a matter of fact *προϊόντες*, *προελθών*, *προεσταύρου* are for our copyists excellent ways of spelling *προσιόντες*, *προσελθών*, *προσεσταύρωσε* and *vice versa*; but indeed things are not much better with the others. Where one manuscript writes *ἀπίασιν* another will exhibit *ἐπίασιν* and another again *ὕπιασιν*: where one writes *περίοικοι*, another will give *πάροικοι*: where one has *ξυνελθόντες* another has *ἐξελθόντες*. Indeed, as the instances given in a note²

¹ Such *equivalence* might in many cases be graphically represented. Thus whether a late manuscript reads *πιθόμενοι* or *πειθόμενοι* we might exhibit its reading as *πιθόμενοι*: whether *βιάσασθαι* or *βιάσασθαι* as *βιάσασθαι*: whether *ἐθελήσαντα* or *ἐθελήσαντα* as *ἐθελήσαντα*: whether *χωρήσαι*, *χωρίσαι* or *χωρήσειν* as *χωρίσειν*: whether *ἐλαβον* or *ἐλαβον* as *ἐλαβον*: whether *ἐλήφθην* or *ἐλήφθην* as *ἐλήφθην*: whether *αἰρείσθαι* or *αἰρεσθαι* as *αἰρίσθαι*: whether *ἐκίνησαν* or *ἐκινήθησαν* as *ἐκίνησαν*: whether *πορεύομαι* or *πορεύομαι* as *πορεύομαι*: whether *μάλιστα* or *μάλιστ' ἂν* as *μάλιστ' ἂν*: whether *ὕμεις* or *ἡμείς* as *μείς*. Such a system would clear the air of a great deal of unfounded reverence of manuscript readings.

² The following are not nearly all the instances in the Fourth Book in which the manuscripts vary

in the matter of prepositions: *ἀπό* and *ἐπὶ* confused *ἀπήγαγον* *ἐπήγαγον*: *ἀποδοῦναι* *ἐπιδοῦναι*: *ἐπίβασι* *ἀπόβασι*: *ἀπελθόντες* *ἐπελθόντες*: *ἀπίασι* *ἐπίασι*: *ἐπιτελέσαι* *ἀποτελέσαι*. *ἀπό* and *ὕπό*, *ἀποχωρήσαι* and *ὕποχωρήσαι*: *ὕπὸ* *τῆς* *ὕλης* *ἀπὸ* *τῆς* *ὕλης*: *ἐπεξελθόντες* and *ὕπεξελθόντες*: *ὕφ' ὕμῶν* *ἀφ' ὕμῶν*: *ἀπὸ* *τῶν* *Σιφῶν* *ὕπὸ* *τῶν* *Σιφῶν*: *ἀπ' αὐτῶν* *ὕπ' αὐτῶν*: *ὕπὸ* *Ἡδῶνων* *ἀπὸ* *Ἡδῶνων*. *ἀπό* and *παρά*, *παρὰ* *τοῦ* *Νίσου* *ἀπὸ* *τοῦ* *Νίσου*. *ἐπὶ* and *ὕπό*, *ὕφ' ὅν* *ἐφ' ὅν*. *ἐπὶ* and *ἐκ*, *ἐπὶ* *τοῦ* *μετεώρου* *ἐκ* *τοῦ* *μετεώρου*: *ἐπιπέμψας* *ἐκπέμψας*. *ἐπὶ* and *ἐν*, *ἐπέκειντο* and *ἐνέκειντο*: *ἐν* *Ἡϊόνι* *ἐπὶ* *Ἡϊόνι*: *ἐπὶ* *τῇ* *νῆσῳ* *ἐν* *τῇ* *νῆσῳ*. *ἐπὶ* and *ἐς*, *ἐπέρχονται* *ἐσέρχονται*: *ἐπένεον* *ἐσένεον*: *ἐπέκειντο* *ἐσέκειντο*: *ἄλλος* *ἐπάγειν* *ἄλλος* *ἐσάγειν* (for *ἄλλοσε* *ἀγειν*): *ἐπ' ἀνάγκην* *ἐς ἀνάγκην*: *ἐς* *τὴν* *θάλασσαν* *ἐπὶ* *τὴν* *θάλασσαν*: *ἐς* *τὸ* *στρατόπεδον* *ἐπὶ* *τὸ* *στρατόπεδον*: *ἐς* *ἀμφίβολον* *ἐπ' ἀμφί-*

will show, it must in some cases depend entirely upon the judgment of an editor whether in a particular passage he will read the preposition given by one manuscript or that given by another or neither; and again, whether he will not write a compound where the manuscripts give a simple verb. For we have not yet by any means overtaken all the risks which Thucydidean prepositions have had to meet. It happens so often¹ that one manuscript exhibits a compound where another has the simple verb that we naturally conclude that sometimes a simple verb is read by all the manuscripts where a compound was originally found.

Then there were sigla or abbreviations for many other constantly recurring words besides prepositions, and through these also we know that corruption has arisen. The sigla for *καί* and for *ὥς* closely resembled each other, and in manuscripts of every class are liable to be confused. This is why in c. 104 3 some manuscripts

βολον. *ἐπὶ* and *περὶ*, *ἐπὶ* *ταύτην* *περὶ* *ταύτην*: *περὶ* *τὰς* *πύλας* *ἐπὶ* *τὰς* *πύλας*. *ἐς* and *ἐν*, *ἐσπλέουσι* *ἐμπλέουσι*: *ἐσβαλῶσιν* *ἐμβάλωσιν*: *ἐσβαλόντων* *ἐμβάλοντων*. *ἐς* and *ἐκ*, *ἐσδραμόντες* *ἐκδραμόντες*. *ἐς* and *πρός*, *πρὸς* *αἱμασίαν* *ἐς* *αἱμασίαν*: *πρὸς* *τὰς* *Σίφας* *ἐς* *τὰς* *Σίφας*. *ὕπό* and *ὕπερ*, *ὕποχωρήσαντες* and *ὕπερχωρήσαντες*. *ἀντί* and *ἀνά*, *ἀντέστρεψαν* and *ἀνέστρεψαν*. *περί* and *πρό*, *περιέναι* *προέναι*. *πρός* and *παρά*, *προσχωρήσειν* *παραχωρήσειν*. *παρά* and *περί*, *παροίκων* *περιοίκων*: *παρὰ* *ἃ* *περὶ* *ἃ*: *παρὰ* *τοὺς* *ἄλλους*. *παρὰ* and *πρό*, *προδώσειν* and *παραδώσειν*. *περί* and *ἀπό*, *περιερρύη* and *ἀπερρύη*. *περὶ* and *κατά*, *κατὰ* *τὴν* *πυλίδαν* *περὶ* *τὴν* *πυλίδαν*. *κατά* and *διά*, *κατατιθεμένης* *διατιθεμένης*. *κατά* and *ἀπό*, *καταδιδόναι* and *ἀποδιδόναι*. *ξύν* and *ἐξ*, *ξυνελθόντες* *ἐξελθόντες*: *ξυνέπεμψαν* *ἐξέπεμψαν*.

¹ The following variations of reading are found in the Fourth Book: *νύξ* *ἐγένετο* *νύξ* *ἐπεγένετο*: *ἐμβαλόντων* *προεμβαλόντων*: *σκοποῦμεν* *προσκοποῦμεν*: *διέλθοι* *διεξέλθοι*: *πολλοὶ* *περίπολοι*: *κομίζειν* *κατακομίζειν*: *οικοδομοῦντες* *δοικοδομοῦντες*: *ὁ* *μὴ* *δείξας* *ὁ* *μὴ* *ὑποδείξας*: *βουλευματος* *ἐπιβουλευματος*: *καταπηγνύντες* *παρακαταπηγνύντες*: *τείχισμα* *προτείχισμα*: *πεφευγόσι* *καταπεφευγόσι*: *βάλλειν* *προσβάλλειν*: *πλεούση* *προπλεούση*: *λαβόντες* *καταλαβόντες*.

Sigla may even be confused with other things, as in c. 5 1 one prepositional manuscript has *οὐχὶ* *μενούντας* for *οὐχὶ* *ὑπομενούντας*: in c. 89 1 we have the variant *ὑποκράτει* for *Ἱπποκράτει*: and in c. 100 2 *ἀνὰ* *πᾶσαν* for *ἅπασαν*: in c. 115 1 we have a variant *πράξασθαι* for *προσάξασθαι*: and in c. 53 3 *οὐ* *κατεπῆσαν* for *οὐκ* *ἀντεπῆσαν*.

read *καὶ ὥς* and others only *καί*. Now and then we get the frequent confusion of *ὥς* with *ἐς* pushing in to add to our difficulties with *καί* and *ὥς*, as for example in c. 124 3 we have the variant *καὶ αὐτό* for *ἐς αὐτό*,
 5 and in c. 130 6 *καὶ τὴν* for *ἐς τήν*. The symbols for *καί* and *ἦ* were also hardly distinguishable. In this way on *καί*, *ὥς*, *ἐς*, and *ἦ* a good many changes in corruption have been rung. The sagacity of critics has on the whole dealt with them very successfully in Thucydides,
 10 as a glance at the emendations printed parallel to the text will show: but there can be no doubt that many still remain to be detected.

Of the confusion of *οὔ* (the abbreviation for *οὔτως*) with *οὐ* or *οὐκ* there is only one example in the Fourth
 15 Book, so far as variation of reading shows, namely c. 61 8 where for *οὔτως οὐ πόλεμος* some manuscripts have *οὔτως ὁ πόλεμος*, and one *οὔτως οὐχ ὁ πόλεμος*: but I believe that in c. 28 2 *καὶ οὐκ ἂν οἰόμενος οἱ* a lost *οὔτως* should be replaced before *οὐκ*.

20 It need hardly be said that every kind of known confusion between letters whether uncial or cursive, and every way in which a word even written in full may be corrupted, are illustrated by the manuscripts of Thucydides. It would require a book in itself to take all the
 25 instances of corruptions like *μένειν* for *βαίνειν*, *ἡκόντων* for *ἡβώντων*, *λαβών* for *βαλών*, *πλήν* for *πρίν*, *δέχεσθαι* for *δέξεσθαι* and *vice versa*. They are endless, and if wanted may be found elsewhere.

To turn from errors in isolated words to the corrup-
 30 tions which arise from mistakes of one kind or another in copying words in series, we shall find that our foothold is no surer. The division is constantly made in the wrong place, as *ἐφύλασσον τότε* for *ἐφυλάσσοντό τε*: *ἂν τι παραλυποῖεν* for *ἀντιπαραλυποῖεν*: *οἷ τε*

Γέεται for *οἱ Τεγεᾶται*: *καταστάς* for *κατὰ τάς*: *ἐν τούτῳ μὲν δὴ* for *ἐν τούτῳ Μένδῃ*, etc. etc. This being so, we cannot expect anything but frequent errors when two syllables or words come together, the one ending and the other beginning with much the same sounds, or
 5 *ductus literarum*. Sometimes one manuscript keeps the true reading which another has lost from this cause, as c. 67 4 *κατὰ τὰς πύλας* as compared with *κατὰ πύλας*: c. 28 3 *ἐπεκελεύοντο τῷ* with *ἐπεκέλευον τῷ*: c. 16 1 *ἀνδράσι* *εἶπον* with *ἀνδρασῖτον*: c. 54 3 *ἔπειτα τά* with
 10 *ἔπειτα*: c. 41 3 *τοῖ τοιούτου* with *τοιούτου*: c. 89 2 *πάντων τῶν Βοιωτῶν* with *πάντων Βοιωτῶν*: c. 90 4 *ἀπετετέλεστο* with *ἀπετέλεστο*: c. 100 4 *τούτῳ τῷ τρόπῳ* with *τούτῳ τρόπῳ*: c. 101 3 *αὐτῷ τότε* with *αὐτῷ τε*: c. 119 3 *ξυνήεσαν ἐν αὐτῇ* with *ξυνήεσαν αὐτοί*: c. 130 15
 7 *τοὺς μὲν μενδαίους* with *τοὺς Μενδαίους*: c. 114 1 *τοῖς μὲ μετὰ* with *τοῖς μετὰ*: c. 104 3 *ς'ς'* with *ς'* (i.e. *καὶ ὥς* with *καί*): c. 10 1 *τῇ τοιᾷδε* (for itacism counts) with *τοιᾷδε*.

By conjectures of unequal certainty based upon this 20 recognised tendency to corruption we get in c. 1 4 *αἱ αἰ πληρούμεναι* for *αἱ πληρούμεναι* Cobet: c. 10 1 *ξυναράμενοι μοι* for *ξυναράμενοι* R: c. 32 4 *οἱ ἀπορώτατοι* for *οἱ ἀπορώτατοι* Cobet: c. 74 2 *τῶν πραγμάτων τῶν* for *τῶν πραγμάτων* Herwerden: c. 79 2 *ἐπηγάγοντο τὸν*
 25 *στρατὸν* for *ἐξήγαγον τὸν στρατὸν* Dobree: c. 32 3 *τὰ μετεωρότατα καταλαμβάντες* for *μετεωρότατα λάβοντες* Cobet: c. 83 2 *Βρασίδας ἐς λόγους* for *Βρασίδας λόγοις* Herwerden: c. 93 2 *Ἴπποκράτει ἐτι ὄντι* for *Ἴπποκράτει ὄντι* R: c. 48 3 *παντί τε τρόπῳ* for *παντὶ τρόπῳ* 30 Ullrich: c. 106 1 *συχνοῖς οἱ οἰκέοι* for *συχνοῖς οἰκέοι* R: c. 120 3 *εἰ τε τεθήσεται* for *εἰ τεθήσεται* Krueger.

The converse of this—dittographia—when letters or syllables are written twice over is also very common.

Examples in which one manuscript helps to correct another are found in c. 3 2 *αὐτὸ τότε* for *αὐτό τε*: c. 36 3 *ἀλλά πω πολλοῖς* for *ἀλλὰ πολλοῖς*: c. 54 4 *ἐπέπλευσαν* for *ἐπλευσαν*: c. 68 1 *οἱ Πελοποννήσιοι οἱ φρουροί* for *οἱ Πελοποννήσιοι φρουροί*: c. 69 1 *καὶ κατὰ* for *καὶ τά*: c. 87 3 *κατὰ τὰς δύο* for *κατὰ δύο*: c. 92 1 *εἰκοὸς* for *εἰκός*: c. 92 7 *ΤΩΝΠΩΠΟΤΕ* for *ΤΩΝΤΟΤΕ*. A few emendations are supported by this tendency to error, as in c. 31 2 *πολὺ τοῦσχατον* for *πολὺ αὐτοῦ τὸ*
 10 *ἔσχατον* i.e. *αὐτοῦ τοῦσχατον* Cobet: c. 73 4 *ὡς οὐδέν* for *καὶ ὡς οὐδέν* (see p. lxvi. l. 16) B: c. 98 6 *ξύγγνωμον γίγνεσθαι* for *ξύγγνωμόν τιγίγνεσθαι* B.

Errors of omission are generally caused by homoeoteleuton. They vary greatly in extent, sometimes one
 15 word, sometimes whole sentences being lost. Simple instances are c. 23 2 where for *δυοῖν νεοῖν ἐναντίαιν* most manuscripts exhibit only *δυοῖν ἐναντίαιν*: and c. 118 6 where *ιοῦσι* is read in two manuscripts instead of *ιοῦσι καὶ ἀπιοῦσι*. Among others the following longer
 20 lacunae occur each in one or more manuscripts:—c. 65 2 from *ξυμβήσονται* to *ἔσονται* four words: c. 68 6 from *βουλευόντες* to *φυλάσconτες* eight words: c. 75 1 from *ξυναγείραντες* to *πλεύσαντες* six words: c. 77 1 from *είσας* to *είσας* fifty words: c. 86 1 from *ἑγμμάχοις* to
 25 *ἑγμμάχοις* seven words: c. 89-90 from *ἱπποκράτης* to *ἱπποκράτης* twenty-eight words: c. 92 7 from *πρεσβυτέρους* to *νεωτέρους* seven words: c. 93 2 from *περὶ τὸ δῆλιον* to *περὶ τὸ δῆλιον* twenty-six words: c. 96 1 from *ἐπελθόντος* to *φθάσαντος* five words: c. 108 2 from *τοῖς*
 30 *τοῖς* seven words: c. 114 4 from *γενέσθαι* to *πεφοβῆσθαι* four words: c. 118 3 from *χρώμενοι* to *χρώμενοι* thirteen words: c. 123 2 from *εἰσίν* to *εἰσίν* twelve words.

The converse occurs in one manuscript in c. 50 2 where, *βούλονται* occurring twice, the copyist repeats

after the second *βούλονται* the clause that follows the first. And the beginning of a like error is made in c. 98 1 where after *Βοιωτούς* the word *ἐπικαλουμένους* that properly follows a preceding *Βοιωτούς* is written but erased.

This type of error being so easily demonstrable for a common type has not received sufficient attention in attempts to restore the text of Thucydides. Badham was the first to point out that a lacuna certainly exists in c. 25 4, and he supposed that after *μίαν ναῦν* a series
 10 of words ending in another *μίαν ναῦν* has been lost. The same scholar also saw that in c. 9 1 the best explanation of the difficulty in *ἀσπίσι τε φαύλαις καὶ οἰσύναις ταῖς πολλαῖς* is to suppose that a substantive has been lost after *καί*. In c. 93 3 Cobet is right in
 15 regarding *τεταγμένοι ὥσπερ ἔμελλον* as impossible, and probably right in supplying *ξυνιέναι* after *ἔμελλον*. But it surprises me that no one has observed that there must be a lacuna and perhaps a long lacuna in c. 73 4. For to ask any one to believe that a writer so clear, so
 20 anxious to avoid all ambiguity as Thucydides is, should begin a sentence with *οἱ γὰρ Μεγαρήs* and then say nothing about them for a score of lines, and even when he does take them up again should take them up, as it were, only in part—*οἱ τῶν φευγόντων φίλοι Μεγαρήs*—
 25 to ask this, I contend, is to ask too much, when it can be so convincingly proved that lacunae are elsewhere frequent in our author. Loss of words or clauses is also noticeable in c. 27 1 where it will never do to translate
 30 *οὐκ ἐσόμενον* by *will not be likely to be maintained*: c. 55 2 where a number has been lost: c. 64 3 and c. 70 2. If another correction proposed by me is accepted, that of *ξυμβεβηκότος* for *εἰκότος* in c. 17 5, it involves the supposition that half a word was here lost or illegible.

This form of corruption is at least honest—it is due to unavoidable slips in copying. But there is another form of corruption springing from it which is not honest. Lost words have sometimes, it can be shown, been
 5 supplied in an ignorant and slipshod fashion. We cannot say how many of these stopgaps are now part of the text, but some of them we can unmask without much difficulty. Now and then the thing is made clear by discrepancies in the manuscripts, as in c. 80 3 where
 10 we have the variants *σκαϊότητα* and *νεότητα*: and in c. 106 1 where both *ἐλάμβανον* and *ὑπελάμβανον* are found. In other cases the editors or the copyists have taken from some passage near their lacuna a word which they think will serve. Considering how ignorant they were of
 15 classical use, we can see that they here played a dangerous game; and certainly there are appalling corruptions which have apparently been produced in this way.

At the beginning of the fifty-sixth chapter we have to face two gross errors in the sentence *τοῖς δ' Ἀθηναίοις*
 20 *τότε τὴν παραθαλάσσιον δηοῦσι τὰ μὲν πολλὰ ἡσύχασαν ὥς καθ' ἐκάστην φρουρὰν γίγνοιτό τις ἀπόβασις*. In the first place *ἡσυχάζειν* governs a dative nowhere else, nor can it be conceived of as ever governing a dative; and in the second place, unvarying Attic use requires
 25 *ἡσύχαζον*, seeing that the clause following contains an optative of indefinite frequency. If there is such a thing as corruption in classical texts, there is corruption here. Let us see how it came about:—*τοῖς δ' Ἀθηναίοις τότε τὴν παραθαλάσσιον δηοῦσι τὰ μὲν πολλὰ*
 30 *ασαν ὥς καθ' ἐκάστην κ.τ.λ.* There was part of a line obliterated, and the scribe tried to fill it in. He looked for help from the page before him and got it from the next chapter, where in describing a predatory landing of Athenians on Peloponnesian soil Thucydides says of the

Lacedaemonian *φρουρά: ἀναχωρήσαντες δὲ ἐπὶ τὰ μετέωρα ὥς οὐκ ἐνόμιζον ἀξιόμαχοι εἶναι* *ἡσυχάζον*. What ought to be supplied, if the scribe's method fails, it is not easy to say, but I would suggest that Thucydides may have written (*οὐκ ἀνθέστ*) *ασαν*, the pluperfect
 5 of this verb often serving as the imperfect of a present *ἀνθέστηκα*.

To the same method of supplying a lacuna we may attribute the difficulty of c. 92 5 *εἰώθασί τε οἱ ἰσχυὸς που θράσει τοῖς πέλας ἐπιόντες τὸν μὲν ἡσυχάζοντα* 10 *καὶ ἐν τῇ ἐαυτοῦ μόνον ἀμυνόμενον ἀδεέστερον ἐπιστρατεύειν, τὸν δὲ ἔξω ὄρων προαπαντώντα καί, ἦν καιρὸς ἦ, πολέμου ἄρχοντα ἡσσον ἐτοίμως κατέχειν*. The last verb is evidently wrong, but is it worse than the conjecture *κατατρέχειν* or any other correction which could
 15 be got by palaeographical play upon *κατέχειν*? It is strange that nobody has seen that it is a stopgap simply taken from the next sentence: *πεῖραν δ' ἔχομεν ἡμεῖς ἐς τούσδε· νικήσαντες γὰρ ἐν Κορωνείᾳ ὅτε τὴν γῆν ἡμῶν στασιαζόντων κατέσχον, πολλὴν ἄδειαν τῇ Βοιωτίᾳ* 20 *μέχρι τοῦδε κατεστήσαμεν*. What Athenians might do to Boeotians, the scribe thought Boeotians might do to Athenians.

In c. 122 3 we can also see from the impossibility of the construction assigned it that *κατήνει* is a stopgap of
 25 some sort: *Ἀριστόνυμος τοῖς μὲν ἄλλοις κατήνει*: but in this case the suggestion did not come from the context.

The peculiar frequency of another form of corruption in Thucydides is perhaps not surprising. The tendency to give words in one construction the inflexions of
 30 neighbouring words in quite another construction is almost encouraged by his style. For the most part all the manuscripts blunder together in this respect, but sometimes one or two retain the true reading. For

instance in c. 20 3 αὐτῶν προκαλεσαμένων χαρισαμένοις τε μᾶλλον ἢ βιασαμένων: the Laurentian codex is the only one which has not let βιασαμένων pass into βιασαμένοις: in c. 26 5 εἴ τι ἄλλο βρῶμα οἷ' ἂν κ.τ.λ.: the same thing has happened. All but the Laurentian read οἷον ἂν for οἷ' ἂν: In c. 68 4 οἱ πράξαντες καὶ ἄλλο μετ' αὐτῶν πλῆθος ὃ ξυνήδει the proximity of πράξαντες has corrupted ἄλλο to ἄλλοι except in one manuscript: while in c. 76 4 ἀλλ' ἐπὶ τὰ σφέτερα αὐτῶν ἕκαστοι 10 κινούμενα a good many copies have actually κινούμενοι: in c. 35 1 διὰ τὸ αἰεὶ ἐν τῷ αὐτῷ ἀναστρέφεισθαι, ξυγκλήσαντες ἐχώρησαν: there is a variant ἀναστρέφοντες: in c. 18 4 οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέρωντο becomes in one copy εὐξυνετώτεροι ἂν κ.τ.λ.: in 15 c. 69 3 τὸ ῥήτοῦ μὲν ἕκαστον ἀργυρίου ἀπολυθῆναι there is a variant ἀργύριον.

A very large number of emendations, some of them absolutely certain, have been suggested by this known tendency to error:—c. 8 8 τὴν τε νῆσον πολεμίαν 20 ἔσεσθαι τὴν τε ἡπειρον ἀπόβασιν οὐκ ἔχουσιν MSS. ἐχούσας R: c. 8 8 ἐκπολιορκήσιν τὸ χωρίον σίτου τε οὐκ ἐνότος καὶ δι' ὀλίγης παρασκευῆς κατεκλημμένον MSS. κατεκλημμένον Dobree: c. 14 1 τὰς μὲν πλείους καὶ μετεώρους ἤδη τῶν νεῶν καὶ ἀντιπύργους προσπε- 25 σόντες MSS. νεῶν ἀντίπυργοι Badham: c. 14 3 ἐγένετο ὁ θόρυβος μέγας καὶ ἀντηλλαγμένος τοῦ ἐκατέρων τρόπου κ.τ.λ. MSS. μέγας ἀντηλλαγμένος Classen and Cobet: c. 23 2 ἅπασαι περιώρουν MSS. ἀπάσαις Cobet: c. 55 4 ὥντο ἀμαρτήσεσθαι διὰ τὸ τὴν γνώμην ἀνεχέγγουν 30 γεγενῆσθαι MSS. ἀνεχέγγουι Herwerden: c. 72 4 τὸν μὲν γὰρ ἵππαρχον τῶν Βοιωτῶν καὶ ἄλλους τινὰς προσελάσαντες οἱ Ἀθηναῖοι καὶ ἀποκτείναντες ἐσκύλευσαν MSS. προσελάσαντας οἱ Ἀθηναῖοι ἀποκτείναντες ἐσκύλευσαν Portus and Schütz: c. 80 4 προκρίναντες ἐς

δισχιλίουσιν οἱ μὲν ἐστεφανώσαντό τε καὶ τὰ ἱερὰ περιήλθον MSS. προκρινάντων Hude: c. 96 3 ὑποχωρησάντων γὰρ αὐτοῖς τῶν παρατεταγμένων καὶ κυκλωθέντων ἐν ὀλίγῳ οἵπερ διεφθάρησαν τῶν Θεσπιῶν κ.τ.λ. MSS. κυκλωθέντες Krueger: c. 98 2 τρόποις θεραπευόμενα 5 οἷς ἂν πρὸς τοῖς εἰωθόσι καὶ δύνωνται MSS. πρὸ τοῦ εἰωθόσι Stahl: c. 110 2 προελθόντες τινὲς αὐτὸν λάθρα ὀλίγοι ἐτήροιν MSS. ὀλίγον Cobet: c. 93 4 εἶχον δὲ δεξιὸν μὲν κέρας Θηβαῖοι . . . μέσοι δὲ Ἀλιάρτιοι κ.τ.λ. μέσον Cobet. One emendation requires separate 10 mention for its boldness and certainty. In c. 26 3 not only all the manuscripts but Suidas also (3322 C) exhibit καὶ τῶν νεῶν οὐκ ἐχογῶν ὄρμον δι' μὲν σῖτον ἐν τῇ γῇ ἡροῦντο κατὰ μέρος, δι' δὲ μετέωροι ὄρμον. Cobet 15 corrects οἱ μὲν . . . οἱ δέ.

Somewhat similar to this form of error is that by which participles not co-ordinate are regarded by the copyists as co-ordinate and connected by καί. Indeed this new tendency to corruption has arisen out of the other in the sentences quoted above from c. 14 3 and c. 72 4, and 20 may also be illustrated by the sentence quoted from c. 14 1. The manuscripts do not always all slip together. There are cases in which this καί appears only in some copies; as, c. 78 1 προπέμφαντος αὐτοῦ ἄγγελον ἐς Φάρσαλον παρὰ τοὺς ἐπιτηδείους ἀξιοῦντος or καὶ 25 ἀξιοῦντος: c. 92 1 τὴν γὰρ Βοιωτίαν ἐκ τῆς ὁμόρου ἐλθόντες τεῖχος ἐνοικοδομησάμενοι μέλλουσι φθεῖρειν or καὶ τεῖχος κ.τ.λ.: c. 110 1 οἱ δὲ πράσσοντες αὐτῷ εἰδότες ὅτι ἤξοι προελθόντες τινὲς αὐτῶν λάθρα ὀλίγον ἐτήρουν or καὶ προελθόντες κ.τ.λ.: c. 115 1 τοιαῦτα 30 εἰπὼν παραθαρσύνας or καὶ παραθαρσύνας. But as a rule the καί has made good its footing in every manuscript. Critics have ejected it from many passages often to the great improvement of the general sense, as will be

acknowledged by any one who reads carefully cs. 19 1-2; 32 1; 51; and 123 2. But neither in these places, nor indeed even in its simpler forms, like *τακτὸν καὶ μεμαγμένον* in c. 16 1, has this corruption been as yet adequately recognised in any editions of Thucydides except Herwerden's.

Of the tendencies to error enumerated above many were undoubtedly active at a very early date. They have their origin in the mind of the copyist and are as compatible with uncial writing as with cursive. All we can say of them is that from small beginnings in the remotest stages of our manuscript tradition they have reached startling dimensions in the codices on which we now depend.

Indeed the complete degeneracy of all Thucydides manuscripts lessens the number of cases in which we can say for certain that a particular corruption arose from uncial writing. The chances of error in all late cursive copies are so numerous that in themselves they supply an adequate explanation of most mistakes. There are left, however, a few corruptions which may confidently be asserted to date from uncial times, that is to say, from any time within the first two-thirds of the tradition. Because Diodorus calls the founder of Amphipolis Apion and not Hagnon, it does not follow perhaps that he misread ΑΓΝΩΝ or that his copy of Thucydides gave ΑΠΙΩΝ for ΑΓΝΩΝ, but the mistake, whether made by a copyist of Thucydides, by Diodorus,¹ or by a copyist of Diodorus, was probably early. Besides this we have the following uncial errors in the Fourth Book, c. 48 3 ΑΝΑΔΟΥΝΤΕC for ΑΝΑΛΟΥΝΤΕC;² c. 16 1 ΕΚΠΕΜΠΕΙΝ for ΕCΠΕΜΠΕΙΝ noted by Dobree: c. 23 1 ΔΙΕΛΥΟΝΤΟ

¹ Diod. xii. 68 Ἀπίωνος ἡγού-
μενον.

² ΑΝΑΛΟΥΝΤΕC: ἀντὶ τοῦ ἀναι-
ροῦντες Θουκυδίδης. — Suidas, 295 A.

for ΕΛΕΛΥΝΤΟ through ΛΕΛΥΝΤΟ ΔΕΛΥΝΤΟ noted by Cobet: c. 24 6 ΕΧΟΝΤΑC for CXΟΝΤΑC noted by Cobet: c. 11 2 ΘΡΑCΥΜΗΛΙΑC for ΘΡΑCΥΜΗΔΙΔΑC noted by Cobet: c. 116 2 Λ (τριάκοντα) for Δ (τέσσαρας) noted by Mahaffy: c. 119 2 ΕΡΥΞΙΔΑΙΔΑ for ΕΡΥΞΙΛΑΙΔΑ noted by Valckenaer. ΤΕ and ΓΕ appear also to be often confused. πίστειC ΓΕ διδούC was restored by Reiske for πίστειC ΤΕ διδούC in c. 86 2, while a few lines farther down there are the variants τοῖC ΓΕ ἐν ἀξιώματι and τοῖC ΤΕ ἐν ἀξιώματι where the former reading is required. So c. 26 9 παντί ΓΕ τρόπῳ and παντί ΤΕ τρόπῳ etc. Through the same mistake ἦττον i.e. ΗΤΟΝ is read by two copies for ΗΓΟΝ in c. 124 1. Confined to one or two manuscripts are the misreadings διατάξαντες for διδάξαντες through ΔΙΔΑΞΑΝΤΕC ΔΙΑΑΞΑΝΤΕC in c. 15 96 5: ἀποΔεξάμενος for ἀποΛεξάμενος in c. 9 2: πείθεται for πείσεται (ΠΕΙΘΕΤΑΙ ΠΕΙCΕΤΑΙ) in c. 68 6: and ΕΥΠΑΙΔΙΑ for ΕΥΠΑΙΔΑ in c. 119.

For so fertile a source of error as the similarity of many letters in their uncial form this is no long list. There are actually more mistakes which we have some right to say are due to an earlier cause still, the transliteration of the text from the old Attic alphabet of twenty-one letters to the Ionic of twenty-four. That Thucydides wrote in the old alphabet is in itself not improbable, and is supported by some striking peculiarities in the manuscript tradition which are best explained by the hypothesis of transliteration. I refer especially to the frequency with which forms like ἀμύνομεν appear when ἀμυνοῦμεν is called for, and *vice versa*. Do these not date from a text in which ΑΜΥΝΟΜΕΝ ΑΜΥΝΕCΘΑΙ ΑΜΥΝΟΝΤΑC ΑΜΥΝΟΜΕΝΟC etc. had the two values of ἀμύνομεν and ἀμυνοῦμεν, ἀμύνεσθαι and ἀμυνεῖσθαι, ἀμύνοντας and ἀμυνοῦντας, ἀμυνόμενος and ἀμυνοῦμενος etc.?

- In some cases the number of alternative values attached to one form is quite startling. Thus the collation of letters HEAKON might in certain circumstances bear any one of nine values *έλκον, ήλκον, είλκον, έλκων, ήλκων, είλκων, 5 έλκουν, ήλκουν, είλκουν*. Of these values some are put out of count as representing no Greek word; still, at the same time, it must not be forgotten that some slight error of transcription might again increase the risk of corruption involved in transliteration from so imperfect an alphabet.
- 10 One mistake which I believe to have originated in this way seems to me so instructive as to justify for once violation of the rule by which all illustrations of statements here made in regard to textual questions are drawn from the Fourth Book only.
- 15 In the description of the active siege of Plataea in II. c. 76 it is said that the Peloponnesians kept bringing battering-rams against the walls, but that the defenders managed for the most part to break the force of them by one means or another. One of their devices is
- 20 described in the words *βρόχους περιβάλλοντες άνέκλων*. The Master of Balliol, whose keen sense of the logic of a passage enables him often to extract the right meaning from corrupt words, and so put verbal critics upon the right track, here translates entirely in accord with the
- 25 general sense of the passage, "dropped nooses over the ends of these engines and drew them up." But *άνέκλων* cannot bear this sense or indeed any other which will serve; for *κλάν* necessarily implies *snapping* and no noose could do this. Now if Thucydides wrote ANEAKON
- 30 (*i.e.* *άνειλκον*), an easy error would produce ANEKAON, and the whole difficulty is seen to vanish.¹

¹ On the other hand *άνακλάν* is properly used in VII. 25 of piles as these were fixed, which makes all the difference, and a windlass was used.

It has often appeared to me that it might be of use to publish a text of Thucydides in the Attic alphabet; and at different times I have transliterated back large portions of the text.¹ But the task of retracing, so to speak, the writing of Thucydides has not yet been 5 rendered possible. Partly owing to our imperfect knowledge of the extent of archaism in the diction of Thucydides, and partly because the usage of the contemporary spoken tongue was not itself absolutely fixed, any attempt to reproduce the history in precisely the form in which 10 its first readers knew it would necessarily end in failure. At best we would get only one or two degrees nearer to the truth. We have as yet no evidence to show the usage of Thucydides in regard to all such matters as elision—on which the rhythm of a sentence so largely 15 depends,—assimilation of final consonants in collision with initial, or even the treatment of ephelcustic nu.

Following the only trustworthy evidence in matters of this kind we learn that for the century in which Thucydides wrote the tendency was to omit the ephel- 20 custic nu at a pause quite irrespective of the following word; even when there was no pause, the nu was as often omitted as not, its presence seeming to depend very little upon the nature of the sound following.² In the same way there was no certain rule for the 25 assimilation of finials to initials, though there did exist certain well-established tendencies. Thus, though one said either *έκ Θράκης* or *έχ Θράκης*, *έκ Χαλκίδος* or

¹ The first and the last chapters of the Fourth Book will be found so transliterated at the end of this dissertation.

² In the text I have followed the rules of the grammarians in regard to this letter except that with Her-

werden I have allowed the third singular pluperfect active to fall under these rules. The facts for this part of the dissertation are taken from Meisterhans' "Grammatik der Attischen Inschriften."—2^{te} Auflage.

ἐχ Χαλκίδος indifferently, yet one more naturally said ἐγ Δήλου than ἐκ Δήλου, ἐγ λιμένος than ἐκ λιμένος, ἐγ Μεγάρων than ἐκ Μεγάρων. Again, it was almost as common to write τῇμ πόλιν, νῦμ μέν, τῇμ βουλήν as 5 τὴν πόλιν, νῦν μέν, τὴν βουλήν, but on the other hand if a guttural followed, the nu rather remained unchanged, τὸν κήρυκα, πλὴν γῆς, τὴν ξυμμαχίαν being far more frequent than τὸγ κήρυκα, πλὴγ γῆς, τήγ ξυμμαχίαν, and the like. Now how could we restore this colour of 10 the time to the speech of Thucydides? Even if we were sure of our ground; if we knew for certain that Thucydides preferred the colour of his own time in such things to any archaic or conventional colour, would we undertake to adjust exactly the number of times he wrote ἐκ to 15 the number of times he wrote ἐγ, to spell τῇμ πόλιν where he did, and place euphonic nus precisely where he would have placed them?

If such restoration is impossible, yet there is a kind of interest in noting any vestiges of contemporary colour 20 that may be still left us. In c. 26 7 ὅσοι δὲ γαλήνῃ κινδυνεύσειαν we have a dative of time that is quite outside the limits within which Attic idiom permits the omission of ἐν. Perhaps Thucydides wrote ὅσοι δ' ἐγ γαλήνῃ—HOCOIDEΛΛANEI. There is an inexplicable 25 ἐν in c. 19 2 κατ' ἀνάγκην ὅρκοις ἐγκαταλαμβάνων. Are we to find its origin in ὅρκοισιγ καταλαμβάνων—HOPKOICIAKATAMBANON—and believe that Thucydides still used such longer forms of the dative plural when they had become almost extinct in speech just as he 30 used σσ in place of ττ and ξύν in place of σύν?

Now and then in some corruption indications of original crasis have been traced—as by Cobet in c. 31 2 where αὐτοῦ τὸ ἔσχατον conceals τοῦσχατον, and by Van Leeuwen in c. 63 2 where a corrupt ἄγαν represents

a first-hand ἀγών. Krueger replaced κᾶν for καί in c. 117 1 κᾶν ξυμβῆναι τὰ πλείω, and perhaps the omission of ἀνά in c. 112 2 καὶ οἰκοδομουμένῳ arose through 5 κᾶνοικοδομουμένῳ being misread καὶ οἰκοδομουμένῳ.

It is with a grudge that I have spoken so despondently 5 of the chances of our ever restoring a page of Thucydides to its autograph form. Who that has read Chaucer or Bacon in a scholarly text, which restores as far as possible the actual spelling of the one century and the other, would willingly return to a modernised text of either, 10 and would not rather feel that in so doing he would lose much of the charm both of the verse and of the prose? Trivial as they seem, such outward and material things as spelling, crasis, elision, and contraction, yet 15 serve as suggestions of the more spiritual side of a writer's thought, for in so far as they affect the cadence and rhythm of his sentences, they reveal to us the man himself.

FIRST AND ONE HUNDRED AND THIRTY-FIFTH CHAPTERS
IN THE OLD ATTIC ALPHABET.

I

ΤΟΔΕΡΙΛΙΑΝΟΜΕΝΟΘΕΡΟΣΠΕΡΙΣΙΤΟΕΛΒΟΕΝΣΥΡΑΚΟΣΙ
ΔΕΚΑΝΕΕΣΟΝΔΝΕΕΣΠΛΕΥΣΑΣΑΙΚΑΙΛΟΚΡΙΔΕΣΙΣΑΙΜΕΣΣΕΝΕΝΤΕΝΕ
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ΕΝΑΙΤΟΜΡΟΕΜΟΝΕΝΤΕΥΘΕΝΡΟΕΣΑΣΘΑΙ

ΜΕΛΛΟ-
ΚΡΟΙ

ΗΔΔΔΡ

ΤΕΝ-
ΣΤΡΑΤΙΑΝ

ΑΡΕΠΕΙΡΑΣΕΔΕΤΟΑΥΤΟΧΕΙΜΟΝΟΣΚΑΙΗΟΒΡΑΣΙΔΑΣΤΕΛΕ
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ΑΙΗΟΧΕΙΜΟΝΕΤΕΛΕΥΤΑ

ΘΟΥΚΥΔΙΔΟΥ ΤΕΤΑΡΤΗ

ΘΟΥΚΥΔΙΔΟΥ ΤΕΤΑΡΤΗ.

Τοῦ δ' ἐπιγιγνομένου θέρους περὶ σίτου
ἐκβολὴν Συρακοσίων δέκα νῆες πλεύσα-
σαι καὶ Λοκρίδες ἴσαι Μεσσήνην τὴν ἐν
Σικελίᾳ κατέλαβον, αὐτῶν ἐπαγαγομένων,
καὶ ἀπέστη Μεσσήνη Ἀθηναίων. ἔπρα- 2
ξαν δὲ τοῦτο μάλιστα οἱ μὲν Συρακόσιοι
ὀρώντες προσβολὴν ἔχον τὸ χωρίον τῆς
Σικελίας καὶ φοβούμενοι τοὺς Ἀθηναίους
μὴ ἐξ αὐτοῦ ὀρμώμενοί ποτε σφίσι μείζονι
παρασκευῇ ἐπέλθωσιν, οἱ δὲ Λοκροὶ κατὰ
ἔχθος τὸ Ῥηγίνων, βουλόμενοι ἀμφο-
τέρωθεν αὐτοὺς καταπολεμεῖν. καὶ ἐσε- 3
βεβλήκεσαν ἅμα ἐς τὴν Ῥηγίνων οἱ
Λοκροὶ πανστρατιά, ἵνα μὴ ἐπιβοηθῶσι
τοῖς Μεσσηνίοις, ἅμα δὲ καὶ ξυνεναγόν-
των Ῥηγίνων φυγάδων, οἳ ἦσαν παρ'
αὐτοῖς· τὸ γὰρ Ῥήγιον ἐπὶ πολὺν χρόνον
ἐστασίαζε καὶ ἀδύνατα ἦν ἐν τῷ παρόντι
τοὺς Λοκροὺς ἀμύνεσθαι, ἢ καὶ μᾶλλον
ἐπετίθεντο. δηώσαντες δὲ οἱ μὲν Λοκροὶ 4
τῇ πεζῇ ἀπεχώρησαν, αἱ δὲ νῆες Μεσ-
σήνην ἐφρούρουν· καὶ ἄλλαι αἱ αἰὲ πλη-

ξυνεπαγόντων mss.
corr. Cobet.

αἱ πληρούμεναι
mss. corr. Cobet.

B

ρούμεναι ἔμελλον αὐτόσε ἐγκαθορμισάμε-
ναι τὸν πόλεμον ἐντεῦθεν ποιήσεσθαι.

2. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ
ἥρος, πρὶν τὸν σῖτον ἐν ἀκμῇ εἶναι,
Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐσέ-
βαλον ἐς τὴν Ἀττικὴν· ἡγεῖτο δὲ Ἄγρις
ὁ Ἀρχιδάμου, Λακεδαιμονίων βασιλεύς·

2 καὶ ἐγκαθεζόμενοι ἐδήουν τὴν γῆν. Ἀθη-
ναῖοι δὲ τὰς τε τεσσαράκοντα ναῦς ἐς

ὥς περ παρε-
σκεύαζοντο. CP.
3, 115.

Σικελίαν ἀπέστειλαν, καὶ στρατηγούς
τοὺς ὑπολοίπους Εὐρυμέδοντα καὶ Σοφο-
κλέα· Πυθόδωρος γὰρ ὁ τρίτος αὐτῶν

3 ἤδη προαφίκτο ἐς Σικελίαν. εἶπον δὲ
τούτοις καὶ Κορκυραίων ἅμα παρα-

τῶν ἐν τῇ πό-
λει.

πλέοντας, ἐπιμεληθῆναι, οἳ ἐλυστεύοντο
ὑπὸ τῶν ἐν τῷ ὄρει φυγάδων.—καὶ
Πελοποννησίων αὐτόσε νῆες ἐξήκοντα

παρεπεπλεύκεσαν τοῖς ἐν τῷ ὄρει τι-
μοροὶ καὶ λιμοῦ ὄντος μεγάλου ἐν τῇ
πόλει νομίζοντες κατασχῆσιν ῥαδίως
Classen.

4 τὰ πράγματα—. Δημοσθένης δὲ ὄντι
ιδιώτῃ μετὰ τὴν ἀναχώρησιν τὴν ἐξ

Ἀκαρνανίας αὐτῷ δεηθέντι εἶπον χρῆσθαι
ταῖς ναυσὶ ταύταις, ἣν βούληται, περὶ ἂν βούληται Hude.
τὴν Πελοπόννησον.

3. Καὶ ὥς ἐγένοντο πλείοντες κατὰ
τὴν Λακωνικὴν καὶ ἐπυνθάνοντο ὅτι αἱ
νῆες ἐν Κορκύρᾳ ἤδη εἰσὶ τῶν Πελοπον-
νησίων, ὁ μὲν Εὐρυμέδων καὶ Σοφοκλῆς
ἠπείγοντο ἐς τὴν Κόρκυραν, ὁ δὲ Δημο-
σθένης ἐς τὴν Πύλον πρῶτον ἐκέλευε σχόν-
τας αὐτοὺς καὶ πράξαντας ἂν δεῖ τὸν πλοῦν
ποεῖσθαι· ἀντιλεγόντων δὲ κατὰ τύχην

τῶν Πελοπον-
νησίων.

χειμῶν ἐπιγενόμενος κατήνεγκε τὰς ναῦς
ἐς τὴν Πύλον. καὶ ὁ Δημοσθένης εὐθύς 2

v.l. τούτῳ

v.l. ξυνέπλευσε

ἡξίου τειχίζεσθαι τὸ χωρίον—ἐπὶ τοῦτο
γὰρ ξυνεκπλεῦσαι—, καὶ ἀπέφαινε πολλὴν
εὐπορίαν ξύλων τε καὶ λίθων καὶ φύσει

v.l. αὐτὸ τότε.

καρτερόν ὃν καὶ ἐρήμον αὐτό τε καὶ ἐπὶ
πολὺ τῆς χώρας· ἀπέχει γὰρ σταδίους

μάλιστα ἢ Πύλος τῆς Σπάρτης τετρακο-
σίους καὶ ἐστὶν ἐν τῇ Μεσσηνίᾳ ποτὲ

οὔσῃ γῇ, καλοῦσι δὲ αὐτὴν οἱ Λακεδαι-
μόνιοι Κορυφάσιον. οἱ δὲ πολλὰς ἔφασαν 3

εἶναι ἄκρας ἐρήμους τῆς Πελοποννήσου,
ἣν βούληται καταλαμβάνων, δαπανᾶν.

τὴν πόλιν.

τῷ δὲ διάφορόν τι ἐδόκει εἶναι τοῦτο τὸ
χωρίον, λιμένος τε προσόντος καὶ τοὺς

ἐτέρογ μάλλον.

Μεσσηνίους οἰκείους ὄντας αὐτῷ τὸ ἀρ-
χαῖον καὶ ὁμοφώνους τοῖς Λακεδαιμονίοις

πλείστ' ἂν βλάπτειν ἐξ αὐτοῦ ὀρμωμένους
καὶ βεβαίους ἅμα τοῦ χωρίου φύλακας
ἔσεσθαι.

4. Ὡς δὲ οὐκ ἔπειθεν οὔτε τοὺς στρα-
τηγούς οὔτε τοὺς στρατιώτας, ὕστερον

κοινώσας ἡσύχαζεν
ὑπὸ ἀπλοίας μέχρι
αὐτοῖς τοῖς στρα-
τιώταις σχολάζου-
σιν ὁρμὴ κ.τ.λ.
inss.
v.l. ἐσέπεσε.

καὶ τοῖς ταξιάρχοις κοινώσας, αὐτοῖς
τοῖς στρατιώταις ὁρμὴ ἐπέπεσε περι-
στασιν ἐκτειχίσαι τὸ χωρίον. καὶ 2

ἡσυχάζουσιν ὑπο
ἀπλοίας.
σχολάζουσιν.

ἐγχειρήσαντες ἠργάζοντο, σιδήρια μὲν
λιθουργὰ οὐκ ἔχοντες, λογάδην δὲ φέρον-

τες λίθους, καὶ ξυνετίθεσαν ὥς ἑκαστὸν
τι ξυμβαίνοι· καὶ τὸν πηλόν, εἶπου δέοι

χρῆσθαι, ἀγγείων ἀπορία ἐπὶ τοῦ νότου
ἔφερον ἐγκεκυφότες τε, καὶ τῷ χεῖρε ἐς

τοῦπίσω ξυμπλέκοντες. παντὶ τε τρόπῳ 3

ἠπείγοντο φθῆναι τοὺς Λακεδαιμονίους

ὥς μάλιστα
μέλλοι ἐπιμέ-
νειν.
ὅπως μὴ ἀπο-
πίπτοι.

τὰ ἐπιμαχώτατα ἐξεργασάμενοι πρὶν ἐπιβοηθήσαι· τὸ γὰρ πλεόν τοῦ χωρίου αὐτὸ καρτερόν ὑπῆρχε καὶ οὐδὲν ἔδει τείχους.

ἐν ταῖς ἀθή-
ναϊς.

5. Οἱ δὲ ἐορτήν τινα ἔτυχον ἄγοντες, καὶ ἅμα πυνθανόμενοι ἐν ὀλιγορῖα ἐποι- ούντο, ὡς ὅταν ἐξέλθωσιν ἢ οὐχ ὑπο- μενούντας σφᾶς ἢ ῥαδίως ληψόμενοι βία· καὶ τι καὶ αὐτοὺς ὁ στρατὸς ἔτι ἀπὼν ἐν ταῖς Ἀθήναις ὧν
2 ἐπέσχε. ^{mss. corr. B.} τειχίσαντες δὲ οἱ Ἀθηναῖοι τοῦ χωρίου τὰ πρὸς ἡπειρον καὶ ἂ μάλιστα ἔδει ἐν ἡμέραις ἕξ τὸν μὲν Δημοσθένη μετὰ νεῶν πέντε αὐτοῦ φύλακα καταλείπουσι, ταῖς δὲ πλέοσι ναυσὶ τὸν ἐς τὴν Κόρκυραν πλοῦν καὶ Σικελίαν ἡπείγοντο.

καὶ σικελίαν.

οἱ λακεδαιμό-
νιοι καὶ ἄρισ οἱ
βασιλεῖς.

6. Οἱ δ' ἐν τῇ Ἀττικῇ ὄντες Πελο- ποννήσιοι ὡς ἐπύθοντο τῆς Πύλου κα- τελημμένης, ἀνεχώρουν κατὰ τάχος ἐπ' οἴκου, νομίζοντες μὲν οἰκεῖον σφίσι τὸ περὶ τὴν Πύλον· ἅμα δὲ πρὸ ἐσβα- λόντες καὶ τοῦ σίτου ἔτι χλωροῦ ὄντος ἐσπάνιζον τροφῆς τοῖς πολλοῖς, χειμῶν τε ἐπιγενόμενος μείζων παρὰ τὴν καθε- στηκυῖαν ὥραν ἐπίεσε τὸ στράτευμα.
2 ὥστε πολλαχόθεν ξυνέβη ἀναχωρήσαι τε θάσσον αὐτοὺς καὶ βραχυτάτην γενέσ- θαι τὴν ἐσβολὴν ταύτην· ἡμέρας γὰρ πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ.

7. Κατὰ δὲ τὸν αὐτὸν χρόνον Σιμωνί- δης Ἀθηναίων στρατηγὸς Ἡΐονα τὴν ἐπὶ Θράκης Μενδαίων ἀποικίαν, πολεμίαν δὲ οὔσαν, ξυλλέξας Ἀθηναίους τε ὀλίγους ἐκ

ἐκείνη ^{mss. corr.} τῶν φρουρίων καὶ τῶν ἐκεῖ ξυμμάχων
Cobet.

πλήθος προδιδομένην κατέλαβε. καὶ παραχρῆμα ἐπιβοηθησάντων Χαλκιδέων καὶ Βοττιαίων ἐξεκρούσθη τε καὶ ἀπέβαλε πολλοὺς τῶν στρατιωτῶν.

8. Ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς Πελοποννησίων οἱ Σπαρτιάται αὐτοὶ μὲν καὶ οἱ ἐγγύτατα τῶν περιοίκων εὐθὺς ἐβοήθουν ἐπὶ τὴν Πύλον, τῶν δὲ ἄλλων Λακεδαιμονίων βραδυτέρα ἐγίγ- νετο ἢ ἔφοδος, ἄρτι ἀφικνέμενων ἀφ' ἐτέρας στρατείας. περιήγγελλον δὲ καὶ κατὰ 2 τὴν Πελοπόννησον βοηθεῖν ὅτι τάχιστα ἐπὶ Πύλον καὶ ἐπὶ τὰς ἐν τῇ Κορκύρᾳ ναῦς σφῶν τὰς ἐξήκοντα ἔπεμψαν, αἱ ὑπερενεχθεῖσαι τὸν Λευκαδίων ἰσθμὸν καὶ λαθοῦσαι τὰς ἐν Ζακύνθῳ Ἀττικὰς ναῦς ἀφικνούνται ἐπὶ Πύλον· παρὴν δὲ ἤδη καὶ ὁ πεζὸς στρατός. Δημοσθένης 3 δὲ προσπλέοντων ἔτι τῶν Πελοποννησίων ὑπεκπέμπει φθάσας δύο ναῦς ἀγγεῖλαι Εὐρυμέδοντι καὶ τοῖς ἐν ταῖς ναυσὶν ἐν Ζακύνθῳ Ἀθηναίοις παρεῖναι ὡς τοῦ χωρίου κινδυνεύοντος. καὶ αἱ μὲν νῆες 4 κατὰ τάχος ἔπλεον κατὰ τὰ ἐπεσταλ- μένα, οἱ δὲ Λακεδαιμόνιοι παρεσκευά- ζοντο ὡς τῷ τειχίσματι προσβαλοῦντες κατὰ τε γῆν καὶ κατὰ θάλασσαν, ἐλπί- ζοντες ῥαδίως αἰρήσειν οἰκοδόμημα διὰ ταχέων εἰργασμένον καὶ ἀνθρώπων ὀλίγων ἐνόντων. προσδεχόμενοι δὲ καὶ τὴν ἀπὸ 5 τῆς Ζακύνθου τῶν Ἀττικῶν νεῶν βοήθειαν ἐν νῷ εἶχον, ἣν ἄρα μὴ πρότερον ἔλωσι,

ὑπὸ Δημοσθέ-
νοῦς.

v.l. ἀπὸ Ζακ.

καὶ τοὺς ἔσπλους τοῦ λιμένος ἐμφάρξαι,
 ὅπως μὴ ᾗ τοῖς Ἀθηναίοις ἐφορμίσασθαι
 6 ἐς αὐτόν. ἡ γὰρ νῆσος ἡ Σφακτηρία
 καλουμένη τὸν τε λιμένα, παρατείνουσα
 καὶ ἐγγὺς ἐπικειμένη, ἐχυρὸν ποεῖ καὶ
 τοὺς ἔσπλους στενοὺς, τῇ μὲν δυοῖν νεοῖν
 διάπλουν κατὰ τὸ τεῖχος τῶν Ἀθη-
 ναίων καὶ τὴν Πύλον, τῇ δὲ πρὸς τὴν
 ἄλλην ἡπειρον ὁκτὼ ἢ ἐννέα· ὑλώδης τε
 καὶ ἀτριβῆς πᾶσα ὑπ' ἐρημίας ἦν καὶ
 μέγεθος περὶ πεντεκαίδεκα σταδίου μά-
 7 λιστα. τοὺς μὲν οὖν ἔσπλους ταῖς
 ναυσὶν ἀντιπρώροις βύζην κλήσειν ἐμελ-
 λον· τὴν δὲ νῆσον ^αφοβούμενοι μὴ ἐξ
 αὐτῆς τὸν πόλεμον σφίσι ποιῶνται,
 ὀπλίτας διεβίβασαν ἐς αὐτὴν καὶ παρὰ
 8 τὴν ἡπειρον ἄλλους ἔταξαν· οὕτω γὰρ
 τοῖς Ἀθηναίοις τὴν τε νῆσον πολεμίαν
 ἔσεσθαι τὴν τε ἡπειρον, ἀπόβασιν οὐκ
 ἐχούσας· τὰ γὰρ αὐτῆς τῆς Πύλου ἔξω
 τοῦ ἔσπλου ^αἀλίμενα ὄντα οὐχ ἔξιν
 ὅθεν ὁρμώμενοι ὠφελήσουσι τοὺς αὐτῶν,
 σφεῖς δὲ ἄνευ τε ναυμαχίας καὶ κινδύνου
 ἐκπολιορκήσειν τὸ χωρίον κατὰ τὸ εἶκος,
 σίτου τε οὐκ ἐνόντος καὶ δι' ὀλίγης παρα-
 9 σκευῆς κατειλημμένον. ὥς δ' ἐδόκει αὐ-
 τοῖς ταῦτα, διεβίβαζον ἐς τὴν νῆσον τοὺς
 ὀπλίτας ἀποκληρώσαντες ἀπὸ πάντων
 τῶν λόχων. καὶ διέβησαν μὲν καὶ ἄλλοι
 πρότερον κατὰ διαδοχὴν, οἱ δὲ τελευταῖοι
 οἱ καὶ ἐγκαταληφθέντες εἴκοσι καὶ τετρα-
 κόσιοι ἦσαν καὶ Εἰλωτες οἱ περὶ αὐτούς·
 ἦρχε δ' αὐτῶν Ἐπιτάδας ὁ Μολόβρου.

ΤΑΥΤΗΝ.

πρὸς τὸ πέλα-
γος.

v.l. ξυγκλήσειν.

ἔχουσιν mss. corr.
B. cp. 13, 3,
infra.κατειλημμένου mss.
καὶ διεβίβαζον mss.
corr. Badham.

τελευταῖοι καὶ mss.

9. Δημοσθένης δὲ ὁρῶν τοὺς Λακεδαι-
 μονίους μέλλοντας προσβάλλειν ναυσὶ τε
 ἅμα καὶ πεζῷ παρεσκευάζετο καὶ αὐτός,
 καὶ τὰς τριήρεις αἰ περιῆσαν αὐτῷ ἀπὸ
 τῶν καταλειφθεισῶν ἀνασπάσας ὑπὸ τὸ
 τεῖχος προεσταύρωσε, καὶ τοὺς ναύτας
 ἐξ αὐτῶν ὥπλισεν ἀσπίσι τε φαύλαις καὶ
 . . . οἰσύναις ταῖς πολλαῖς· οὐ γὰρ
 ἦν ὄπλα ἐν χωρίῳ ἐρήμῳ πορίσασθαι,
 ἀλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσ-
 σηνίων τριακοντόρου καὶ κέλητος ἔλαβον,
 οἱ ἔτυχον παραγενόμενοι. ὀπλιταὶ τε
 τῶν Μεσσηνίων τούτων ὡς τεσσαράκοντα
 ἐγένοντο, οἷς ἐχρήτο μετὰ τῶν ἄλλων.
 τοὺς μὲν οὖν πολλοὺς τῶν τε ἀόπλων ²
 καὶ ὀπλισμένων ἐπὶ τὰ τετειχισμένα
 μάλιστα καὶ ἐχυρὰ τοῦ χωρίου πρὸς
 τὴν ἡπειρον ἔταξε, προειπὼν ἀμύνεσθαι
 τὸν πεζόν, ἣν προσβάλλῃ· αὐτὸς δὲ ἀπο-
 λεξάμενος ἐκ πάντων ἐξήκοντα ὀπλίτας
 καὶ τοξότας ὀλίγους ἐχώρει ἔξω τοῦ
 τεύχους ἐπὶ τὴν θάλασσαν, ἣ μάλιστα
 ἐκείνους προσεδέχετο πειράσειν ἀπο-
 βαίνειν ἐς χωρία μὲν χαλεπὰ καὶ πετρ-
 ῶδη πρὸς τὸ πέλαγος τετραμμένα, σφίσι
 δὲ τοῦ τεύχους ταύτῃ ἀσθενεστάτου
 ὄντος ἐπισπάσσεσθαι αὐτοὺς ἡγεῖτο ^α
 οὔτε γὰρ αὐτοὶ ἐλπίζοντές ποτε ναυσὶ ³
 κρατήσεσθαι οὐκ ἰσχυρὸν ἐτείχιζον,
 ἐκείνοις τε βιαζόμενοις τὴν ἀπόβασιν
 ἀλώσιμον τὸ χωρίον γίγνεσθαι. κατὰ ⁴
 τοῦτο οὖν πρὸς αὐτὴν τὴν θάλασσαν
 χωρήσας ἔταξε τοὺς ὀπλίτας ὡς εἶρ-

ἀλπερ ἦσαν mss.
corr. Classen.προεσταύρωσε
mss.

καὶ οἰσύναις mss.

ἀλπερ ἦσαν
ἀγτῶ ἀπὸ τῶν
καταλειφθει-
σῶν.προηγήσε-
σθαι.

ξων, ἣν δύνηται, καὶ παρεκελεύσατο
τοιάδε.

10. “Ἄνδρες οἱ ξυναράμενοι τοῦδε ξυναράμενοι μοι B.
τοῦ κινδύνου, μηδεὶς ὑμῶν ἐν τῇ τοιᾷδε
ἀνάγκῃ ξυνετὸς βουλέσθω δοκεῖν εἶναι,
ἐκλογιζόμενος ἅπαν τὸ περιστὸς ἡμᾶς
δεινόν, μᾶλλον ἢ ἀπερισκέπτως εὐέλπιδες v.l. μᾶλλον δέ.
ὁμόσε χωρῆσαι τοῖς ἐναντίοις, ὥς καὶ ἐκ v.l. χωρήσας.
τούτων ἂν περιγενόμενος. ὅσα γὰρ ἐς ἐναντίοις καὶ mss.
ἀνάγκην ἀφίκεται ὥσπερ τάδε, λογισμὸν
ἥκιστα ἐνδεχόμενα κινδύνου τοῦ ταχίστου
2 προσδεῖται. ἐγὼ δὲ καὶ τὰ πλείω ὁρῶ
πρὸς ἡμῶν ὄντα, ἣν ἐθέλωμέν τε μείναι
καὶ μὴ τῷ πλήθει αὐτῶν καταπλαγέντες
τὰ ὑπάρχοντα ἡμῖν κρείσσω καταπροδοῦ-
3 ναι. τοῦ τε γὰρ χωρίου τὸ δυσέμβατον
ἡμέτερον νομίζω ἢ μενόντων ἡμῶν ξύμ-
μαχον γίγνεται, ὑποχωρήσασιν δὲ καίπερ
χαλεπὸν ὃν εὐπορον εἶναι μηδενὸς κω-
λύοντος, καὶ τὸν πολέμιον δεινότερον
ἔχομεν μὴ ῥαδίας αὐτῷ πάλιν οὔσης τῆς v.l. ῥαδίως.
ἀναχωρήσεως, ἣν καὶ ὑφ’ ἡμῶν βιάζεται
—ἐπὶ γὰρ ταῖς ναυσὶ ῥᾶστοί εἰσιν ἀμύνε-
4 σθαι, ἀποβάντες δὲ ἐν τῷ ἴσῳ ἤδη—, τό τε
πλήθος αὐτῶν οὐκ ἄγαν δεῖ φοβεῖσθαι·
κατ’ ὀλίγον γὰρ μαχεῖται καίπερ πολὺν
ὃν ἀπορία τῆς προσορμίσσεως, καὶ οὐκ
ἐν γῇ στρατὸς ἐστὶν ἐκ τοῦ ὁμοίου . . . , ὁμοίου μείζων mss.
ἀλλ’ ἀπὸ νεῶν, αἷς πολλὰ τὰ καίρια δεῖ
5 ἐν τῇ θαλάσῃ ξυμβῆναι. ὥστε τὰς
τούτων ἀπορίας ἀντιπάλους ἡγοῦμαι τῷ
ἡμετέρῳ πλήθει, καὶ ἅμα ἀξιῶ ὑμᾶς,
Ἀθηναίους ὄντας καὶ ἐπισταμένους ἐμ-

Corrupt.

φόβῳ ῥοθίου καὶ
νεῶν δεινότητος
mss.

πειρία τὴν ναυτικὴν ἐπ’ ἄλλους ἀπόβασιν
ὅτι, εἴ τις ὑπομένει καὶ μὴ φόβῳ^α κατά-
πλου ὑποχωροίη, οὐκ ἂν ποτε βιάζοιτο,
καὶ αὐτοὺς νῦν μείναι τε καὶ ἀμυνο-
μένους παρ’ αὐτὴν τὴν ῥαχίαν σφάζειν
ἡμᾶς τε αὐτοὺς καὶ τὸ χωρίον.”

τεσσαράκοντα mss.
lacuna B.

Θρασυμηλίδας mss.
corr. Cobet.

11. Τοσαῦτα τοῦ Δημοσθένους παρα-
κελευσαμένου οἱ Ἀθηναῖοι ἐθάρσησάν τε
μᾶλλον καὶ ἐπικαταβάντες ἐτάξαντο παρ’
αὐτὴν τὴν θάλασσαν. οἱ δὲ Λακεδαι-
μόνιοι ἄραυτες τῷ τε κατὰ γῆν στρατῷ²
προσέβαλλον τῷ τειχίσματι καὶ ταῖς
ναυσὶν ἅμα, οὔσαις . . . κοντα καὶ
τρισί· ναύαρχος δὲ αὐτῶν ἐπέπλει Θρα-
συμηλίδας ὁ Κρατησικλέους, Σπαρτιάτης.
προσέβαλλε δὲ ἥπερ ὁ Δημοσθένης προσ-
εδέχετο. καὶ οἱ μὲν Ἀθηναῖοι ἀμφο-
τέρωθεν, ἐκ τε γῆς καὶ ἐκ θαλάσσης,³
ἡμύνοντο· οἱ δὲ κατ’ ὀλίγας ναῦς διελό-
μενοι, διότι οὐκ ἦν πλέοσι προσσχεῖν,
καὶ ἀναπαύοντες ἐν τῷ μέρει τοὺς
ἐπίπλους ἐποιοῦντο, προθυμία τε πάσῃ
χρώμενοι καὶ παρακελευσμῷ, εἴ πως
ὥσάμενοι ἔλοιεν τὸ τεῖχος. πάντων
δὲ φανερώτατος Βρασίδας ἐγένετο. τριηρ-⁴
αρχῶν γὰρ καὶ ὁρῶν τοῦ χωρίου χαλεποῦ
ὄντος τοὺς τριηράρχους καὶ κυβερνήτας,
εἴ πῃ καὶ δοκοίη δυνατόν εἶναι σχεῖν,
ἀποκνοῦντας καὶ φυλασσομένους^α ἐβόα^α
ὥς οὐκ εἰκὸς εἶη ξύλων φειδομένους τοὺς
πολεμίους ἐν τῇ χώρᾳ περιδεῖν τεῖχος
πεπονημένους ἀλλὰ τὰς τε σφετέρας ναῦς
βιαζομένους τὴν ἀπόβασιν καταγνύναι^α,
ἐκέλεγε.

ῥοθίου καὶ
νεῶν δεινό-
τητι.

τῶν νεῶν μὴ
ζυγντρίψωσιν
λέγων.

ἐκέλεγε.

καὶ τοὺς ξυμμάχους μὴ ἀποκνήσαι ἀντὶ μεγάλων εὐεργεσιῶν τὰς ναῦς τοῖς Λακεδαιμονίοις ἐν τῷ παρόντι ἐπιδόουσαι, ὁκείλαντας δὲ καὶ παντὶ τρόπῳ ἀποβάντας τῶν τε ἀνδρῶν καὶ τοῦ χωρίου κρατῆσαι.

12. Καὶ ὁ μὲν τοὺς τε ἄλλους τοιαῦτα ἐπέσπερχε καὶ τὸν ἑαυτοῦ κυβερνήτην ἀναγκάσας ὁκείλαι τὴν ναὺν ἐχώρει ἐπὶ τὴν ἀποβάθραν· καὶ πειρώμενος ἀποβαίνειν ἀνεκόπη ὑπὸ τῶν Ἀθηναίων, καὶ τραυματισθεὶς πολλὰ ἐλειποψύχησέ τε ^{v.l. ἐλειποθύμησε.} καὶ πεσόντος αὐτοῦ ἐς τὴν παρεξαιρεσίαν ἢ ἀσπίς περιερρύη ἐς τὴν θάλασσαν, καὶ ἐξενεχθείσης αὐτῆς ἐς τὴν γῆν οἱ Ἀθηναῖοι ἀνελόμενοι ὕστερον πρὸς τὸ τροπαῖον ἐχρήσαντο ὃ ἔστησαν τῆς ² προσβολῆς ταύτης. οἱ δ' ἄλλοι προὔθυμοῦντο μὲν, ἀδύνατοι δ' ἦσαν ἀποβῆναι τῶν τε χωρίων χαλεπότητι καὶ τῶν Ἀθηναίων μενόντων καὶ οὐδὲν ὑποχωρ- ³ ούντων. ἐς τοῦτό τε περιέστη ἡ τύχη ὥστε Ἀθηναίους μὲν ἐκ γῆς τε καὶ ταύτης Λακωνικῆς ἀμύνεσθαι ἐκείνους ἐπιπλέοντας, Λακεδαιμονίους δὲ ἐκ νεῶν τε καὶ ἐς τὴν ἑαυτῶν πολεμίαν οὖσαν ἐπ' Ἀθηναίους ἀποβαίνειν· ἐπὶ πολὺν γὰρ ἐποίει τῆς δόξης ἐν τῷ τότε τοῖς μὲν ^{v.l. ἐπ' ἡμῖν.} ἡπειρώταις μάλιστα εἶναι καὶ τὰ πεζὰ κρατίστοις, τοῖς δὲ θαλασσίοις τε καὶ ταῖς ναυσὶ πλείστον προέχειν.

13. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τῆς ὑστεραίας μέρος τι προσβολὰς

ἐπὶ πολὺ γὰρ
ἐποίει τῆς
δόξης ἐν τῷ
τότε τοῖς μὲν
ἡπειρώταις
μάλιστα εἶναι
καὶ τὰ πεζὰ
κρατίστοις, τοῖς
δὲ θαλασσίοις
τε καὶ ταῖς
ναυσὶ πλείστον
προέχειν.

ποησάμενοι ἐπέπαυντο· καὶ τῇ τρίτῃ ἐπὶ ξύλα ἐς μηχανὰς παρέπεμψαν τῶν νεῶν τινὰς ἐς Ἀσίην, ἐλπίζοντες τὸ κατὰ τὸν λιμένα τεῖχος ὕψος μὲν ἔχειν, ἀποβάσεως δὲ μάλιστ' ἂν οὖσης ἐλεῖν μηχαναῖς. ἐν ² τούτῳ δὲ αἱ ἐκ τῆς Ζακύνθου νῆες τῶν Ἀθηναίων παραγίγνονται . . . κοντα· προσεβοήθησαν γὰρ τῶν τε φρουρίδων τινὲς αὐτοῖς τῶν ἐκ Ναυπάκτου καὶ Χίαι τέσσαρες. ὥς δὲ εἶδον τὴν τε ἡπειρον ³ ὀπλιτῶν περίπλεων τὴν τε νῆσον, ἐν τῷ λιμένι οὖσας τὰς ναῦς καὶ οὐκ ἐκπλεούσας, ἀπορήσαντες ὅπῃ καθορμίσωνται, τότε μὲν ἐς Πρωτὴν τὴν νῆσον, ἢ οὐ πολὺ ἀπέχει ἐρήμος οὖσα, ἐπλευσαν καὶ ἠύλίσαντο, τῇ δ' ὑστεραίᾳ παρασκευασάμενοι ὥς ἐπὶ ναυμαχίαν ἀνήγοντο, ἣν μὲν ἀντεκπλεῖν ἐθέλωσι σφί- ⁴ σιν ἐς τὴν εὐρυχωρίαν, εἰ δὲ μή, ὥς αὐτοὶ ἐπεσπλευσόμενοι. καὶ οἱ μὲν οὐτε ἀντανή- ⁴ γοντο οὐτε ὃ διενόηθησαν, φάρξαι τοὺς ἔσπλους, ἔτυχον ποιήσαντες, ἡσυχάζοντες δ' ἐν τῇ γῇ τὰς τε ναῦς ἐπλήρουν καὶ παρεσκευάζοντο, ἣν ἐσπλήη τις, ὥς ἐν τῷ λιμένι ὄντι οὐ σμικρῷ ναυμαχήσοντας.

14. Οἱ δ' Ἀθηναῖοι γνόντες καθ' ἑκάτερον τὸν ἔσπλουν ὥρμησαν ἐπ' αὐτούς, καὶ τὰς μὲν πλείους καὶ μετεώρους ἤδη τῶν νεῶν ἀντίπρωροι προσπεσόντες ἐς φυγὴν κατέστησαν, καὶ ἐπιδιώκοντες ὥς διὰ βραχέος ἔτρωσαν μὲν πολλὰς, πέντε δ' ἔλαβον καὶ μίαν τούτων αὐτοῖς ἀνδράσι ταῖς δὲ λοιπαῖς

μάλιστα οὖσης mss.
corr. B.

v.v. ll. τεσσαράκοντα,
πεντήκοντα.
lacuna B.

μενούσας B.

4 mss. corr. Herwerden.

καὶ ἀντιπρώρους
mss. corr. Badham.

ὅτι περ αὐτῶν
οἱ ἄνδρες ἀπε-
λαμβάνοντο ἐν
τῇ νήσῳ.
καὶ ἐν τούτῳ
κεκωλῆσθαι
ἐδόκει ἕκαστος
ὥς μή τινι καὶ
αὐτὸς ἔργῳ
παρῆν from ii. 8.

ἐν τῇ γῇ καταπεφευγυῖαις ἐνέβαλλον. αἱ
δὲ καὶ πληρούμεναι ἔτι πρὶν ἀνάγεσθαι
ἐκόπτοντο· καὶ τινες καὶ ἀναδούμενοι
κενὰς εἰλκον τῶν ἀνδρῶν ἐς φυγὴν
2 ὠρμημένων. ἃ ὁρῶντες οἱ Λακεδαιμόνιοι
καὶ περιαλγούντες τῷ πάθει, ^Δ παρε-
βοήθουν, καὶ ἐπεσβαίνοντες ἐς τὴν
θάλασσαν ξὺν τοῖς ὅπλοις ἀνθεῖλκον
3 ἐπιλαμβανόμενοι τῶν νεῶν. ^Δ ἐγένετό τε
ὁ θόρυβος μέγας ἀντηλλαγμένου τοῦ ^{καὶ ἀντηλλαγμένος}
ἐκατέρων τρόπου περὶ τὰς ναῦς· οἳ τε ^{mss.}
γὰρ Λακεδαιμόνιοι ὑπὸ προθυμίας καὶ ἐκ-
πλήξεως, ὡς εἰπεῖν, ἄλλο οὐδὲν ἢ ἐκ γῆς ἐ-
ναυμάχουν, οἳ τε Ἀθηναῖοι κρατοῦντες καὶ
βουλόμενοι τῇ παρούσῃ τύχῃ ὡς ἐπὶ πλεῖ-
στον ἐπεξελθεῖν ἀπὸ νεῶν ἐπεζομάχουν.
4 πολὺν τε πόνον παρσχόντες ἀλλήλοις
καὶ τραυματίσαντες διεκρίθησαν, καὶ οἱ
Λακεδαιμόνιοι τὰς κενὰς ναῦς πλὴν τῶν
5 τὸ πρῶτον ληφθεῖσῶν διέσωσαν. κατα-
στάντες δὲ ἐκάτεροι ἐς τὸ στρατόπεδον οἱ
μὲν τροπαῖόν τε ἔστησαν καὶ νεκροὺς
ἀπέδωσαν καὶ ναυαγίων ἐκράτησαν, καὶ
τὴν νῆσον εὐθὺς περιέπλεον καὶ ἐν
φυλακῇ εἶχον, ὡς τῶν ἀνδρῶν ἀπειλημ-
μένων· οἱ δ' ἐν τῇ ἡπείρῳ Πελοποννήσιοι
καὶ ἀπὸ πάντων ἤδη βεβοηθηκότες ἔμενον
κατὰ χώραν ἐπὶ τῇ Πύλῳ.

15. Ἐς δὲ τὴν Σπάρτην ὡς ἡγγέλθη
τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς
ὡς ἐπὶ ξυμφορᾷ μεγάλη τὰ τέλη κατα-
βάντας ἐς τὸ στρατόπεδον βουλευεῖν

ὁρῶντας mss. corr. Cobet. παραχρήμα δρῶντας ὃ τι ἂν δοκῇ. καὶ 2

v.l. ἢ κρατηθῆναι.

ὡς εἶδον ἀδύνατον ὄν τιμωρεῖν τοῖς
ἀνδράσι καὶ κινδυνεύειν οὐκ ἐβούλοντο
ἢ ὑπὸ λιμοῦ τι παθεῖν αὐτοὺς ἢ ὑπὸ
πλήθους βιασθέντας ^Δ, ἔδοξεν αὐτοῖς
πρὸς τοὺς στρατηγούς τῶν Ἀθηναίων,
ἣν ἐθέλωσι, σπονδὰς ποησαμένους τὰ
περὶ Πύλον, ἀποστεῖλαι ἐς τὰς Ἀθήνας
πρέσβεις περὶ ξυμβάσεως καὶ τοὺς ἄν-
δρας ὡς τάχιστα πειρᾶσθαι κομίσασθαι.

ΚΡΑΤΗΘῆΝΑΙ.

ἐκπέμπειν mss.
corr. Dobree.
τακτὸν καὶ mss.

v.l. Πελοποννησίῳ.

16. Δεξαμένων δὲ τῶν στρατηγῶν
τὸν λόγον ἐγίνοντο σπονδαὶ τοιαῖδε,
Λακεδαιμονίους μὲν τὰς ναῦς ἐν αἷς
ἐναυμάχησαν καὶ τὰς ἐν τῇ Λακωνικῇ
πάσας, ὅσαι ἦσαν μακραί, παραδοῦναι
κομίσαντας ἐς Πύλον Ἀθηναίοις, καὶ
ὅπλα μὴ ἐπιφέρειν τῷ τειχίσματι μήτε
κατὰ γῆν μήτε κατὰ θάλασσαν, Ἀθη-
ναίους δὲ τοῖς ἐν τῇ νήσῳ ἀνδράσι σῖτον
ἔαν τοὺς ἐν τῇ ἡπείρῳ Λακεδαιμονίους
ἐσπέμπειν τακτὸν μεμαγμένον, δύο χοίν-
ικας ἐκάστῳ Ἀττικὰς ἀλφίτων καὶ δύο
κοτύλας οἴνου καὶ κρέας, θεράποντι δὲ τού-
των ἡμίσεια· ταῦτα δὲ ὁρῶντων τῶν Ἀθη-
ναίων ἐσπέμπειν καὶ πλοῖον μηδὲν ἐσπλεῖν
λάθρα· φυλάσσειν δὲ καὶ τὴν νῆσον Ἀθη-
ναίους μηδὲν ἦσσαν, ὅσα μὴ ἀποβαίνοντας,
καὶ ὅπλα μὴ ἐπιφέρειν τῷ Πελοποννησίῳ
στρατῷ μήτε κατὰ γῆν μήτε κατὰ θάλασ-
σαν. ὃ τι δ' ἂν τούτων παραβαίνωσιν ἐκά- 2
τεροι ^Δ, τότε λελύσθαι τὰς σπονδὰς. ἐσπεῖ-
σθαι δὲ αὐτὰς μέχρι οὗ ἐπανέλθωσιν οἱ

καὶ ὅτι οἶον from
21, infra.

ομοίαις.

ἐκ τῶν Ἀθηνῶν Λακεδαιμονίων πρέσβεις· ἀποστεῖλαι δὲ αὐτοὺς τριήρει Ἀθηναίους καὶ πάλιν κομίσαι. ἐλθόντων δὲ τὰς τε σπονδὰς λελύσθαι ταύτας καὶ τὰς ναὺς ἀποδοῦναι Ἀθηναίους, οἷα σπερ ἂν παρα-
 3 λάβωσιν. αἱ μὲν σπονδαὶ ἐπὶ τούτοις ἐγένοντο, καὶ αἱ νῆες παρεδόθησαν οὔσαι περὶ ἐξήκοντα, καὶ οἱ πρέσβεις ἀπεστάλησαν. ἀφικόμενοι δὲ εἰς τὰς Ἀθήνας ἔλεξαν τοιαύδε.

ἐς τὴν ζυμφο-
ραν.

μηκγνοῦμεν.

λόγοις.

ἐλπίδι.

17. “Ἐπεμψαν ἡμᾶς Λακεδαιμόνιοι, ὧ Ἀθηναῖοι, περὶ τῶν ἐν τῇ νήσῳ ἀνδρῶν πράξοντας ὃ τι ἂν ὑμῖν τε ὠφέλιμον ὦν τὸ αὐτὸ πείθωμεν καὶ ἡμῖν ὥς ἐκ τῶν παρόντων κόσμον μάλιστα
 2 μέλλῃ οἴσειν. τοὺς δὲ λόγους μακροτέρους οὐ παρὰ τὸ εἰωθὸς ποησόμεθα, ἀλλ’
 ἐπιχώριον ὦν ἡμῖν οὐ μὲν βραχεῖς ἀρκῶσι μὴ πολλοῖς χρῆσθαι, πλέοσι δὲ ἐν ᾧ ἂν καιρὸς ἢ διδάσκοντάς τι τῶν προὔργου
 3 ἢ τὸ δέον πράσσειν. λάβετε δὲ αὐτοὺς μὴ πολεμίως μηδ’ ὥς ἀξύνετοι διδασκόμενοι, ὑπόμνησιν δὲ τοῦ καλῶς βουλευ-
 4 σασθαι πρὸς εἰδότας ἡγησάμενοι. ὑμῖν γὰρ εὐτυχίαν τὴν παρούσαν ἔξεστι καλῶς θέσθαι, ἔχουσι μὲν ὧν κρατεῖτε, προσλαβούσι δὲ τιμὴν καὶ δόξαν, καὶ μὴ παθεῖν ὅπερ οἱ ἀήθως τι ἀγαθὸν λαμβάνοντες τῶν ἀνθρώπων· αἰεὶ γὰρ τοῦ πλέονος ὀρέγονται διὰ τὸ καὶ τὰ παρόντα ἀδοκῆτως
 5 εὐτυχεῖν. οἷς δὲ πλείσται μεταβολαὶ ἐπ’ ἀμφοτέρω ξυμβεβήκασιν, δίκαιοί εἰσι καὶ ἀπιστότατοι εἶναι ταῖς εὐπραγίαις. ὃ

μηκγνοῦμεν for
ποησόμεθα mss.
corr. B.εἰκότος mss. corr.
B.
v.l. ἡμετέρας ξυμ-
φορὰς.

v.l. γνώμης.

v.l. ἐξεῖναι.

τῇ τε ὑμετέρᾳ πόλει δι’ ἐμπειρίαν καὶ ἡμῖν μάλιστ’ ἂν ἐκ τοῦ ξυμβεβηκότος προσεῖη.

18. “Γνώτε δὲ καὶ εἰς τὰς ἡμετέρας νῦν ξυμφορὰς ἀπιδόντες, οἵτινες ἀξίωμα μέγιστον τῶν Ἑλλήνων ἔχοντες ἤκομεν παρ’ ὑμᾶς, πρότερον αὐτοῖς κυριώτεροι νομίζοντες εἶναι δοῦναι ἐφ’ ἃ νῦν ἀφιγ-
 μένοι ὑμᾶς αἰτούμεθα. καίτοι οὔτε 2 δυνάμεως ἐνδεία ἐπάθομεν αὐτὸ οὔτε μείζονος προσγενομένης ὑβρίσαντες, ἀπὸ δὲ τῶν αἰεὶ ὑπαρχόντων γνώμῃ σφαλέντες, ἐν ᾧ πᾶσι τὸ αὐτὸ ὁμοίως ὑπάρχει. ὥστε οὐκ εἰκὸς ὑμᾶς διὰ τὴν παρούσαν 3 νῦν ῥώμην πόλεως τε καὶ τῶν προσγεγενημένων καὶ τὸ τῆς τύχης οἶεσθαι αἰεὶ μεθ’ ὑμῶν ἔσεσθαι. σωφρόνων δὲ ἀνδρῶν 4 οἵτινες τὰγαθὰ εἰς ἀμφίβολον ἀσφαλῶς ἔθεντο ἵνα καὶ ταῖς ξυμφοραῖς οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέροιντο, τὸν τε πόλεμον νομίσωσι μὴ καθ’ ὅσον ἂν τις αὐτοῦ μέρος βούληται μεταχειρίζειν, τούτῳ ξυνεῖναι, ἀλλ’ ὥς ἂν αἱ τύχαι αὐτῶν ἡγήσωνται· καὶ ἐλάχιστ’ ἂν οἱ τοιοῦτοι πταίοντες διὰ τὸ μὴ τῷ ὀρθου-
 μένῳ αὐτοῦ πιστεύοντες ἐπαίρεσθαι ἐν τῷ εὐτυχεῖν ἂν μάλιστα καταλύοιντο. 1 ὃ νῦν ὑμῖν, ὧ Ἀθηναῖοι, καλῶς ἔχει πρὸς 5 ἡμᾶς πράξαι, καὶ μήποτε ὕστερον, ἣν ἄρα μὴ πιθόμενοι σφαλῆτε, ἃ πολλὰ ἐνδέχεται, νομισθῆναι τύχῃ καὶ τὰ νῦν προχωρήσαντα κρατῆσαι, ἐξὸν ἀκίνδυνον δόκησιν ἰσχύος καὶ ξυνέσεως εἰς τὸ ἔπειτα καταλιπεῖν.

Corrupt.

Βίβλ.

19. "Λακεδαιμόνιοι δὲ ὑμᾶς προκα-
λοῦνται ἐς σπονδὰς καὶ διάλυσιν πολέ-
μου, διδόντες μὲν εἰρήνην καὶ ξυμμαχίαν
καὶ ἄλλην φιλίαν πολλήν καὶ οἰκειό-
τητα ἐς ἀλλήλους ὑπάρχειν, ἀνταιτοῦν-
τες δὲ τοὺς ἐκ τῆς νήσου ἄνδρας, ἄμεινον ^{καὶ ἄμεινον mss.}
ἡγούμενοι ἀμφοτέροις μὴ διακινδυνεύε- ^{corr. Cobet.}
σθαι, εἴτε ^Δ διαφύγοιεν παρατυχούσης
τινὸς σωτηρίας εἴτε καὶ ἐκπολιορκηθέντες
- 2 μᾶλλον χειρωθεῖεν. νομίζομεν τε τὰς ^{μᾶλλον ἂν mss.}
μεγάλας ἔχθρας μάλιστα διαλύεσθαι ^{corr. Cobet.}
βεβαίως, οὐκ ἦν ἀμυνόμενός τις ἐπι- ^{μάλιστα ἂν mss.}
κρατήσας τὰ πλείω τὸν πολέμιον κατ' ^{corr. B.}
ἀνάγκην ὅρκοις καταλαμβάνων μὴ ἀπὸ ^{ἀνταμυνόμενός τις}
τοῦ ἴσου ξυμβῆ, ἀλλ' ἦν, παρὸν τὸ αὐτὸ ^{καὶ ἐπικρατήσας τὰ}
δρᾶσαι πρὸς τὸ ἐπιεικὲς, καὶ ἀρετῇ αὐτὸν ^{πλέω τοῦ πολεμίου}
νικήσας παρὰ ἃ προσεδέχετο μετρίως ^{κατ' ἀνάγκην ὅρκοις}
3 ξυναλλαγῇ. ὀφείλων γὰρ ἤδη ὁ ἐναν- ^{ἐγκαταλαμβάνων}
τίος μὴ ἀνταμύνεσθαι ὡς βιασθεῖς, ἀλλ' ^{mss. corr. Krue-}
ἀνταποδοῦναι ἀρετῇ, ἐτοιμότερός ἐστιν ^{ger, Herwerden,}
4 αἰσχύνῃ ἐμμένειν οἷς ξυνέθετο. καὶ ^{and Cobet.}
μᾶλλον πρὸς τοὺς μειζόνως ἐχθροὺς τοῦ-
το δρῶσιν οἱ ἄνθρωποι ἢ πρὸς τοὺς τὰ
μέτρια διενεχθέντας· πεφύκασί τε τοῖς
μὲν ἐκοῦσιν ἐνδοῦσιν ἀνθησασθαι μεθ' ^{ἐκοῦσιν mss.}
ἡδονῆς, πρὸς δὲ τὰ ὑπερανχοῦντα καὶ ^{ἐκοῦσιν Bekk.}
παρὰ γνώμην διακινδυνεύειν. ^{Anecd. p. 126.}

20. "Ἡμῖν δὲ καλῶς, εἴπερ ποτέ,
ἔχει ἀμφοτέροις ἢ ξυναλλαγῇ, πρὶν τι
ἀνῆκεστον διὰ μέσου γενόμενον ἡμᾶς
καταλαβεῖν, ἐν ᾧ ἀνάγκη αἰδίου ὑμῖν
ἔχθραν πρὸς τῇ κοινῇ καὶ ἰδίαν ἔχειν,
ἡμᾶς δὲ στερηθῆναι ὧν νῦν προκαλού-

- μεθα. ἔτι δ' ὄντων ἀκρίτων καὶ ὑμῖν 2
μὲν δόξης καὶ ἡμετέρας φιλίας προσγιγνο-
μενης, ἡμῖν δὲ πρὸ αἰσχροῦ τινὸς τῆς ^{τινὸς ξυμφορᾶς mss.}
ξυμφορᾶς μετρίως κατατιθεμένης διαλ-
λαγῶμεν, καὶ αὐτοί τε ἀντὶ πολέμου
εἰρήνην ἐλώμεθα καὶ τοῖς ἄλλοις Ἑλ-
λησιν ἀνάπαυσιν κακῶν ποήσωμεν· οἱ καὶ
ἐν τούτῳ ὑμᾶς αἰτιωτέρους ἡγήσονται.
πολεμοῦνται μὲν γὰρ ἀσαφῶς ὁποτέρων
ἀρξάντων· καταλύσεως δὲ γιγνομένης,
ἥς νῦν ὑμεῖς τὸ πλεον κύριοί ἐστε, τὴν
χάριν ὑμῖν προσθήσουσιν. ἦν τε γινώτε, 3
Λακεδαιμονίων ἔξεστιν ὑμῖν φίλους γενέ-
σθαι βεβαίως αὐτῶν τε προκαλεσαμένων,
χαρισαμένοις τε μᾶλλον ἢ βιασαμένων.
καὶ ἐν τούτῳ τὰ ἐνόντα ἀγαθὰ σκοπεῖτε 4
ὅσα εἰκὸς εἶναι· ἡμῶν γὰρ καὶ ὑμῶν
ταῦτα λεγόντων τό γε ἄλλο Ἑλληνικὸν
ἴστε ὅτι ὑποδεέστερον ὢν τὰ μέγιστα
τιμήσει."

Λακεδαιμονίους mss.
corr. Cobet.
v.l. βεβαίους.
v.l. βιασαμένοις.

21. Οἱ μὲν οὖν Λακεδαιμόνιοι τοσαῦτα
εἶπον, νομίζοντες τοὺς Ἀθηναίους ἐν τῷ
πρὶν χρόνῳ σπονδῶν μὲν ἐπιθυμεῖν,
σφῶν δὲ ἐναντιουμένων κωλύεσθαι, δι-
δομένης δὲ εἰρήνης ἀσμένους δέξεσθαι τε
καὶ τοὺς ἄνδρας ἀποδώσειν. οἱ δὲ τὰς 2
μὲν σπονδὰς ἤδη σφίσιν ἐνόμιζον ἐτοι-
μοὺς εἶναι, ὁπότεν βούλωνται ^Δ, τοῦ δὲ
πλέοντος ὠρέγοντο. μάλιστα δὲ αὐτοὺς 3
ἐνῆγε Κλέων ὁ Κλεαινέτου· ^Δ καὶ ἔπεισεν
ἀποκρίνασθαι ὡς χρή τὰ μὲν ὅπλα καὶ
σφᾶς αὐτοὺς τοὺς ἐν τῇ νήσῳ παραδόντας
πρῶτον κομισθῆναι Ἀθήναζε, ἐλθόντων

v.l. ἀσμένους δέχε-
σθαι.

ἔχοντες τοὺς
ἄνδρας ἐν τῇ
νήσῳ.
ποιεῖσθαι πρὸς
ἀγτοῦς.
ἀνὴρ δημαγω-
γὸς κατ' ἐκεῖ-
νον τὸν χρό-
νον ὧν καὶ τῷ
πλήθει πιθα-
νώτατος from
iii. 36.

δὲ ἀποδόντας Λακεδαιμονίους Νίσαιαν καὶ Πηγὰς καὶ Τροιζήνα καὶ Ἀχαΐαν, ἃ οὐ πολέμῳ ἔλαβον, ἀλλ' ἀπὸ τῆς προτέρας ξυμβάσεως Ἀθηναίων ξυγχωρησάντων κατὰ ξυμφορὰς καὶ ἐν τῷ τότε δεομένων τι μᾶλλον σπονδῶν, κομίσασθαι τοὺς ἄνδρας καὶ σπονδὰς ποιήσασθαι ὅποσον ἂν δοκῇ χρόνον ἀμφοτέροις.

22. Οἱ δὲ πρὸς μὲν τὴν ἀπόκρισιν οὐδὲν ἀντεῖπον, ξυνέδρους δὲ σφίσιν ἐκέλευον ἐλέσθαι οἵτινες λέγοντες καὶ ἀκούοντες περὶ ἐκάστου ξυμβήσονται κατὰ ἡσυχίαν ὃ τι ἂν πείθωσιν ἀλλή-
2 λους. Κλέων δὲ ἐνταῦθα δὴ πολλὺς ἐνέ-
κειτο, λέγων γιγνώσκειν μὲν καὶ πρότερον οὐδὲν ἐν νῶ ἔχοντας δίκαιον αὐτοῦς, σαφὲς δ' εἶναι καὶ νῦν, οἵτινες τῷ μὲν πλήθει οὐδὲν ἐθέλουσιν εἰπεῖν, ὀλίγοις δὲ ἀνδράσι ξύνεδροι γίγνεσθαι· ἀλλὰ εἴ τι ὑγιὲς διανοοῦνται, λέγειν ἐκέλευσεν
3 ἅπασιν. ὁρῶντες δὲ οἱ Λακεδαιμόνιοι οὔτε σφίσιν οἶόν τε ὅν ἐν πλήθει εἰπεῖν, εἴ τι καὶ ὑπὸ τῆς ξυμφορᾶς ἐδόκει αὐτοῖς
εἴτε mss. corr. Poppo.
ξυγχωρεῖν, μὴ ἐς τοὺς ξυμμάχους δια-
βληθῶσιν εἰπόντες καὶ οὐ τυχόντες, οὔτε τοὺς Ἀθηναίους ἐπὶ μετρίοις ποιήσοντας ἃ προῦκαλοῦντο, ἀνεχώρησαν ἐκ τῶν Ἀθηνῶν ἄπρακτοι.

23. Ἀφικομένων δὲ αὐτῶν ἐλέλυντο
διελύοντο mss. corr. Cobet.
εὐθύς αἱ σπονδαὶ αἱ περὶ Πύλον, καὶ τὰς ναῦς οἱ Λακεδαιμόνιοι ἀπήτουν, καθάπερ ξυνέκειτο· οἱ δ' Ἀθηναῖοι ἐγκλήματα ἔχοντες ἐπιδρομήν τε τῷ

ΒΟΥΛΟΝΤΑΙ.

τειχίσματι παράσπονδον καὶ ἄλλα οὐκ ἀξιόλογα δοκούντα εἶναι οὐκ ἀπεδίδοσαν, ἰσχυρίζόμενοι ὃ τι δὴ εἴρητο, εἰάν καὶ ὁτιοῦν παραβαθῇ, λελύσθαι τὰς σπονδὰς. οἱ δὲ Λακεδαιμόνιοι ἀντέλεγόν τε καὶ ἀδίκημα ἐπικαλέσαντες τὸ τῶν νεῶν ἀπελθόντες ἐς πόλεμον καθίσταντο. καὶ 2
τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ
v.l. δυοῖν ἐναντίαι. κράτος ἐπολεμεῖτο, Ἀθηναῖοι μὲν δυοῖν νεοῖν ἐναντίαι ἀεὶ τὴν νῆσον περι-
πλέοντες τῆς ἡμέρας—τῆς δὲ νυκτὸς καὶ
ἅπασαι mss. corr. Cobet. ἀπάσαις περιώρμουν, πλὴν τὰ πρὸς τὸ πέλαγος, ὅποτε ἄνεμος εἴη. καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς εἴκοσι νῆες ἀφίκοντο ἐς τὴν φυλακὴν, ὥστε αἱ πᾶσαι ἐβδομήκοντα ἐγέ-
v.l. ἐν τε τῇ. νοντο—, Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ ἐστρατοπεδευμένοι καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν εἴ τις παραπέσοι ὥστε τοὺς ἄνδρας σῶσαι.

24. Ἐν τούτῳ δὲ οἱ ἐν τῇ Σικελίᾳ
πρὸς ταῖς ἐν Μεσσήνῃ φρουρούσαις ναυσὶ τὸ ἄλλο ναυτικὸν ὃ παρεσκευάζοντο προσ-
κομίσαντες τὸν πόλεμον ἐποιοῦντο ἐκ τῆς Μεσσήνης. καὶ μάλιστα ἐνῆγον οἱ 2
Λοκροὶ τῶν Ῥηγίων κατὰ ἔχθραν, καὶ αὐτοὶ δὲ ἐσεβεβλήκεσαν πανδημεὶ ἐς τὴν γῆν αὐτῶν καὶ ναυμαχίας ἀπο- 3
πειρᾶσθαι ἐβούλοντο, ὁρῶντες τοῖς Ἀθη-
ναίοις τὰς μὲν παρούσας ναῦς ὀλίγας, ταῖς δὲ πλέοσι καὶ μελλούσαις ἥξειν πυνθανό-
μενοι τὴν νῆσον πολιορκεῖσθαι. εἰ γὰρ 4
κρατήσειαν τῷ ναυτικῷ, τὸ Ῥήγιον ἥλπιζον πεζῇ τε καὶ ναυσὶν ἐφορμοῦν-

συρακόσιοι καὶ οἱ ζύμμαχοι.

ὀλίγας ναῦς mss. corr. Cobet.

ἀκρωτηρίου
τῆς ἰταλίας.
τῆς σικελίας.

καὶ ἔστιν ἡ
χάρυβδις κλη-
θεῖσα τοῦτο ἡ
ὀδύσσειος λέγε-
ται διαπλεῦσαι.

τῷ μεταξὺ.

τό τε ἐν τῇ
μεσσήνῃ καὶ ἐν
τῷ ῥηγίῳ.

τες ῥαδίως χειρώσεσθαι, καὶ ἤδη σφῶν
ἰσχυρὰ ἂν τὰ πράγματα γίνεσθαι. ^{ἰσχυρὰ τὰ mss.}
ξύνεγγυς γὰρ κειμένου τοῦ τε Ῥηγίου ^{corr. B.}
τῆς τε Μεσσήνης ^A, τοῖς Ἀθηναίοις οὐκ ^{v.l. τε οὐκ.}
ἂν εἶναι ἐφορμεῖν καὶ τοῦ πορθμοῦ κρα-
5 τεῖν.—ἔστι δὲ ὁ πορθμὸς ἡ μεταξὺ
Ῥηγίου θάλασσα καὶ Μεσσήνης, ἥπερ
βραχύτατον Σικελία τῆς ἡπείρου ἀπέχει. ^A
διὰ στενότητα δὲ καὶ ἐκ μεγάλων πελα-
γῶν, τοῦ τε Τυρσηνικοῦ καὶ τοῦ Σικε-
λικοῦ, ἐσπίπτουσα ἡ θάλασσα ἐς ταῦτο ^{ἐς αὐτὸ mss. corr.}
καὶ ῥοώδης οὖσα εἰκότως χαλεπὴ ἐνομί- ^{Hude.}
σθη—.

25. Ἐν τούτῳ οὖν ^A οἱ Συρακόσιοι καὶ
οἱ ξύμμαχοι ναυσὶν ὀλίγῃ πλέουσιν ἢ
τριάκοντα ἡναγκάσθησαν ὀψὲ τῆς ἡμέρας
ναυμαχεῖσθαι περὶ πλοίου διαπλέοντος,
ἀντεπαναγαγόμενοι πρὸς τε Ἀθηναίων ^{v.l. ἀντεπαγόμενοι.}
2 ναῦς ἐκκαίδεκα καὶ Ῥηγίνας ὀκτώ. καὶ
νικηθέντες ὑπὸ τῶν Ἀθηναίων διὰ τάχους
ἀπέπλευσαν ὥς ἕκαστοι ἔτυχον ἐς τὰ
οἰκεία στρατόπεδα, ^A μίαν ναὺν ἀπολέ-
σαντες· καὶ νύξ ἐπεγένετο τῷ ἔργῳ.
3 μετὰ δὲ τοῦτο οἱ μὲν Λοκροὶ ἀπῆλθον
ἐκ τῆς Ῥηγίνων, ἐπὶ δὲ τὴν Πελωρίδα
τῆς Μεσσήνης . . . αἱ τῶν Συρα- ^{συλλεγεῖσθαι mss.}
κοσίων καὶ ξυμμάχων νῆες ὥρμουν καὶ ^{lacuna B.}
4 ὁ πεζὸς αὐτοῖς παρῆν. προσπλεύσαντες
δὲ οἱ Ἀθηναῖοι καὶ Ῥηγῖνοι ὀρώντες τὰς
ναῦς κενὰς ἐνέβαλον, καὶ χειρὶ σιδηρᾷ
ἐπιβληθείσῃ μίαν ναὺν ^{lacuna μίαν ναὺν}
μίαν ναὺν αὐτοὶ ἀπώλεσαν τῶν ἀνδρῶν ^{Badham.}
5 ἀποκολυμβησάντων. καὶ μετὰ τοῦτο ^{v.l. αὐτοῖς.}

ἔχοντες mss. corr.
Cobet.

παρπλεύσαντες
Cobet.

ἐσέβαλλον mss.
corr. Porro.

v.l. ἄλλοι.

ἐπέρχονται mss.
corr. Cobet.

τῶν Συρακοσίων ἐσβάντων ἐς τὰς ναῦς
καὶ παραπλεόντων ἀπὸ κάλῳ ἐς τὴν
Μεσσήνην, αὐθις προσβαλόντες οἱ Ἀθη-
ναῖοι, ἀποσιμωσάντων ἐκείνων καὶ προεμ-
βαλόντων, ἑτέραν ναὺν ἀπολλύασι. καὶ 6
ἐν τῷ παράπλῳ καὶ τῇ ναυμαχίᾳ τοιου-
τοτρόπῳ γενομένη οὐκ ἔλασσον σχόντες
οἱ Συρακόσιοι παρεκομίσθησαν ἐς τὸν
ἐν τῇ Μεσσήνῃ λιμένα. καὶ οἱ μὲν 7
Ἀθηναῖοι, Καμαρίνης ἀγγελθείσης προ-
δίδοσθαι Συρακοσίοις ὑπ' Ἀρχίου καὶ
τῶν μετ' αὐτοῦ, ἔπλευσαν ἐκείσε· Μεσ-
σήνιοι δ' ἐν τούτῳ πανδημεὶ κατὰ γῆν
καὶ ταῖς ναυσὶν ἅμα ἐστράτευσαν ἐπὶ
Νάξον τὴν Χαλκιδικὴν ὁμορον οὔσαν.
καὶ τῇ πρώτῃ ἡμέρᾳ τειχῆρεις ποήσαντες 8
τοὺς Ναξίους ἐδήουν τὴν γῆν, τῇ δ'
ὑστεραίᾳ ταῖς μὲν ναυσὶ περιπλεύσαντες
κατὰ τὸν Ἀκεσίνην ποταμὸν τὴν γῆν
ἐδήουν, τῷ δὲ πεζῷ πρὸς τὴν πόλιν
προσέβαλλον. ἐν τούτῳ δὲ οἱ Σικελοὶ 9
ὑπὲρ τῶν ἄκρων πολλοὶ κατέβαινον
βοηθοῦντες ἐπὶ τοὺς Μεσσηνίους. καὶ
οἱ Νάξιοι ὥς εἶδον, θαρσήσαντες καὶ
παρακελευόμενοι ἐν ἑαυτοῖς ὥς οἱ Λεον-
τῖνοι σφίσι καὶ οἱ ἄλλοι ^A ξύμμαχοι ἐς τι-
μωρίαν ἔρχονται, ἐκδραμόντες ἄφνω ἐκ
τῆς πόλεως προσπίπτουσι τοῖς Μεσ-
σηνίοις, καὶ τρέψαντες ἀπέκτεινάν τε
ὑπὲρ χιλίους καὶ οἱ λοιποὶ χαλεπῶς
ἀπεχώρησαν ἐπ' οἴκου· καὶ γὰρ οἱ
βάρβαροι ἐν ταῖς ὁδοῖς ἐπιπεσόντες τοὺς
πλείστους διέφθειραν. καὶ αἱ νῆες σχοῦ- 10

ΕΛΛΗΝΕΣ.

σαι ἐς τὴν Μεσσήνην ὕστερον ἐπ' οἴκου
ἕκασται διεκρίθησαν. Λεοντῖνοι δὲ εὐθύς
καὶ οἱ ξύμμαχοι μετὰ Ἀθηναίων ἐς τὴν
Μεσσήνην ὥς κεκακωμένην ἐστράτευσαν,
καὶ προσβάλλοντες οἱ μὲν Ἀθηναῖοι
κατὰ τὸν λιμένα ταῖς ναυσὶν ἐπείρων,
11 ὁ δὲ πεζὸς πρὸς τὴν πόλιν. ἐπεκδρομὴν
δὲ ποησάμενοι οἱ Μεσσηνῖοι καὶ Λοκρῶν
τινὲς μετὰ τοῦ Δημοτέλους, οἱ μετὰ τὸ
πάθος ἐγκατελείφθησαν φρουροί, ἐξαπι-
ναίως προσπεσόντες τρέπουσι τοῦ στρα-
τεύματος τῶν Λεοντίνων τὸ πολὺ καὶ
ἀπέκτειναν πολλούς. ἰδόντες δὲ οἱ Ἀθη-
ναῖοι ἀποβάντες ἀπὸ τῶν νεῶν ἐβοήθουν, καὶ ἀποβάντες mss.
corr. Cobet.
καὶ κατεδίωξαν τοὺς Μεσσηνίους πάλιν
ἐς τὴν πόλιν, τεταραγμένοις ἐπιγεγόνετοι·
καὶ τροπαῖον στήσαντες ἀνεχώρησαν ἐς
12 τὸ Ῥήγιον. μετὰ δὲ τοῦτο οἱ μὲν ἐν τῇ
Σικελίᾳ Ἕλληνες ἄνευ τῶν Ἀθηναίων
κατὰ γῆν ἐστράτευσαν ἐπ' ἀλλήλους.

26. Ἐν δὲ τῇ Πύλῳ ἔτι ἐπολιόρκουν
τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους οἱ
Ἀθηναῖοι, καὶ τὸ ἐν τῇ ἡπείρῳ στρα-
τόπεδον τῶν Πελοποννησίων κατὰ χώραν
2 ἔμενεν. ἐπίπονος δ' ἦν τοῖς Ἀθηναίοις ἡ
φυλακὴ σίτου τε ἀπορία καὶ ὕδατος· οὐ
γὰρ ἦν κρήνη ὅτι μὴ μία ἐν αὐτῇ τῇ
ἀκροπόλει τῆς Πύλου καὶ αὕτη οὐ
μεγάλη, ἀλλὰ διαμώμενοι τὸν κάχληκα
οἱ πλείστοι ἐπὶ τῇ θαλάσῃ ἔπινον οἶον
3 εἰκὸς ὕδωρ. στενοχωρία τε ἐν ὀλίγῳ
ἐστρατοπεδευμένοις ἐγίγνετο, καὶ τῶν
νεῶν οὐκ ἔχουσῶν ὄρμον οἱ μὲν σίτου ἐν αἱ μὲν . . . αἱ δὲ
mss. corr. Cobet.

τῇ γῇ ἥρουντο κατὰ μέρος, οἱ δὲ μετέωροι
ὄρμουν. ἀθυμίαν τε πλείστην ὁ χρόνος 4
παρεῖχε παρὰ λόγον ἐπιγιγνόμενος, οὗς
ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν, ἐν
νῆσῳ τε ἐρήμῃ καὶ ὕδατι ἀλμυρῷ
χρωμένους. αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι 5
προειπόντες ἐς τὴν νῆσον ἐσάγειν σῖτον
τε τὸν βουλόμενον ἀληλεμένον καὶ οἶνον
καὶ τυρὸν καὶ εἴ τι ἄλλο βρώμα, οἱ ἂν ἐς
πολιορκίαν ξυμφέρη, τάξαντες ἀργυρίου
πολλοῦ καὶ τῶν Εἰλώτων τῷ ἐσαγαγόντι
ἐλευθερίαν ὑπισχνόμενοι. καὶ ἐσήγον 6
ἄλλοι τε παρακινδυνεύοντες καὶ μάλιστα
οἱ Εἰλωτες, ἀπαίροντες ἀπὸ τῆς Πελο-
ποννήσου ὀπόθεν τύχοιεν καὶ καταπλέον-
τες ἔτι νυκτὸς ἐς τὰ πρὸς τὸ πέλαγος τῆς
νῆσου. μάλιστα δὲ ἐτήρουν ἀνέμῳ κατα- 7
φέρεσθαι· ῥᾶον γὰρ τὴν φυλακὴν τῶν
τριήρων ἐλάνθανον, ὅποτε πνεῦμα ἐκ
πόντου εἴη· ἄπορον γὰρ ἐγίγνετο περιορ-
μεῖν, τοῖς δὲ ἀφειδῆς ὁ κατάπλους
καθειστήκει· ἐπώκελλον γὰρ τὰ πλοῖα
τετιμημένα χρημάτων, καὶ οἱ ὀπλῖται
περὶ τὰς κατάρσεις τῆς νῆσου ἐφύλασσον.
ὅσοι δὲ ἐν γαλήνῃ κινδυνεύσειαν, ἡλί-
σκοντο. ἐσένεον δὲ καὶ κατὰ τὸν λιμένα 8
κολυμβηταὶ ὕφυδροι, καλωδίῳ ἐν ἄσκοις
ἐφέλκοντες μήκωνα μεμελιτωμένην καὶ
λίνου σπέρμα κεκομμένον· ὧν τὸ πρῶτον
λανθανόντων φυλακαὶ ὕστερον ἐγένοντο.
παντὶ τε τρόπῳ ἐκάτεροι ἐτεχνῶντο, οἱ 9
μὲν ἐσπέμπειν τὰ σιτία, οἱ δὲ μὴ λανθά-
νειν σφᾶς.

v.l. οἶον ἄν.

δὲ γαλήνῃ mss.
corr. B.

27. Ἐν δὲ ταῖς Ἀθήναις πυνθανόμενοι
 περὶ τῆς στρατιᾶς ὅτι ταλαιπωρεῖται καὶ
 σίτος τοῖς ἐν τῇ νήσῳ ἐσπλεῖ, ἡπόρ- ὅτι ἐσπλεῖ mss.
 corr. Cobet.
 ουν καὶ ἐδεδοίκεσαν μὴ σφῶν χειμῶν τὴν
 φυλακὴν ἐπιλάβοι, ὁρῶντες τῶν τε ἐπι-
 τηδεῖων τὴν ^Α κομιδὴν ἀδύνατον ἐσομένην
 ἅμα ἐν χωρίῳ ἐρήμῳ καὶ οὐδ' ἐν θέρει οἰοί-
 τε ὄντες ἱκανὰ περιπέμπειν, τὸν τε ἔφορ-
 μον χωρίων ἀλιμένων ὄντων οὐκ ἐσόμενον
 . . . , ἀλλ' ἢ σφῶν ἀνέντων τὴν φυ- lacuna B.
 λακὴν περιγενήσεσθαι τοὺς ἄνδρας ἢ τοῖς
 πλοίοις ἂ τὸν σῖτον αὐτοῖς ἦγε χειμῶνα
 2 τηρήσαντας ἐκπλεύσεσθαι. πάντων δὲ
 ἐφοβοῦντο μάλιστα τοὺς Λακεδαιμονίους,
 ὅτι ἔχοντάς τι ἰσχυρὸν αὐτοὺς ἐνόμιζον
 οὐκέτι σφίσιν ἐπικηρυκεύεσθαι· καὶ
 μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι.
 3 Κλέων δὲ γνούς αὐτῶν τὴν ἐς αὐτὸν
 ὑποψίαν περὶ τῆς κωλύμενης τῆς ξυμ-
 βάσεως οὐ τάληθ' ἔφη λέγειν τοὺς
 ἐξαγγέλλοντας. παραινούντων δὲ τῶν
 ἀφιγμένων, εἰ μὴ σφίσι πιστεύουσι,
 κατασκόπους τινὰς πέμψαι, ἥρεθ' ἡ κατά-
 σκοπος αὐτὸς μετὰ Θεαγένους ὑπὸ v.l. Θεογένους.
 4 Ἀθηναίων. καὶ γνούς ὅτι ἀναγκασθή-
 σεται ταῦτά λέγειν οἷς διέβαλλεν ἢ τὰν- ἢ ταῦτά mss. corr.
 Cobet.
 αντία εἰπὼν ψευδὴς φανήσεται, παρήνει φανήσεσθαι mss.
 corr. Krueger.
 τοῖς Ἀθηναίοις, ὁρῶν ^Α καὶ ὠρμημένους v.l. καὶ αὐτοὺς καὶ.
 τι τὸ πλεόν τῇ γνώμῃ στρατεύειν, ὥς
 χρή κατασκόπους μὲν μὴ πέμπειν μηδὲ
 διαμέλλειν καιρὸν παριέντας, εἰ δὲ δοκεῖ
 αὐτοῖς ἀληθὴ εἶναι τὰ ἀγγελλόμενα,
 5 πλεῖν ἐπὶ τοὺς ἄνδρας. καὶ ἐς Νικίαν τὸν

περὶ τὴν πελο-
 πόνησον.

αὐτοῦς.

Νικηράτου στρατηγὸν ὄντα ἀπεσήμαιεν,
 ἐχθρὸς ὢν ^Α, ῥάδιον εἶναι παρασκευῇ, εἰ καὶ ἐπιτιμῶν.
 ἄνδρες εἶεν οἱ στρατηγοί, πλεύσαντας
 λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτὸς γ' ἂν,
 εἰ ἦρχε, ποῆσαι τοῦτο.

28. Ὁ δὲ Νικίας τῶν τε Ἀθηναίων
ὑπὸ τι θορ. Cobet. τι ὑποθορυβησάντων ἐς τὸν Κλέωνα, ὅ-
 τι οὐ καὶ νῦν πλεῖ, εἰ ῥάδιον γε αὐτῷ
 φαίνεται, καὶ ἅμα ὁρῶν αὐτὸν ἐπιτιμῶντα,
 ἐκέλευεν ἦν τινα βούλεται δύναμιν λαβόν-
 τα τὸ ἐπὶ σφᾶς εἶναι ἐπιχειρεῖν. ὁ δὲ 2
 τὸ μὲν πρῶτον οἰόμενος αὐτὸν λόγῳ
 μόνον ἀφιέναι ἐτοῖμος ἦν, γνούς δὲ τῷ
 ὄντι παραδωσείοντα ἀνεχώρει καὶ οὐκ
 ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν, δε-
καὶ οὐκ mss. corr.
 B. διῶς ἤδη καὶ οὕτως οὐκ ἂν οἰόμενός οἱ αὐ-
 τὸν τολμήσαι ὑποχωρῆσαι. αὐθις δ' ὁ 3
 Νικίας ἐκέλευε καὶ ἐξίστατο τῆς ἐπὶ
 Πύλῳ ἀρχῆς καὶ μάρτυρας τοὺς Ἀθη-
 ναίους ἐποιέτο. οἱ δέ, οἷον ὄχλος φιλεῖ
 ποεῖν, ὅσῳ μᾶλλον ὁ Κλέων ὑπέφευγε
 τὸν πλοῦν καὶ ἐξανεχώρει ^Α, τόσῳ ἐπε- τὰ εἰρημένα.
 κελεύοντο τῷ Νικίᾳ παραδιδόναι τὴν
 ἀρχὴν καὶ ἐκείνῳ ἐπεβόων πλεῖν. ὥσ- 4
 τε οὐκ ἔχων ὅπως τῶν εἰρημένων ἔτι
 ἀπαλλαγῇ, ὑφίσταται τὸν πλοῦν, καὶ
 παρελθὼν οὔτε φοβεῖσθαι ἔφη Λακεδαι-
 μονίους πλεύσεσθαι τε λαβὼν ἐκ μὲν
 τῆς πόλεως οὐδένα, Λημνίους δὲ καὶ
 Ἰμβρίους τοὺς παρόντας καὶ ^Α οἱ ἦσαν ΠΕΛΤΑΚΤΑΣ.
 ἐκ τε Αἴνου βεβοηθηκότες καὶ ἄλ-
 λοθεν τοξότας τετρακοσίους· ταῦτα δὲ
 ἔχων πρὸς τοῖς ἐν Πύλῳ στρατιώταις

v.l. ἔχων ἔφη.

ἐντὸς ἡμερῶν εἴκοσιν ἢ ἄξειν Λακεδαι-
 5 μονίους ζῶντας ἢ αὐτοῦ ἀποκτενεῖν. τοῖς
 δὲ Ἀθηναίοις ἐνέπεσε μὲν τι καὶ γέλωτος
 τῇ κουφολογίᾳ αὐτοῦ, ἀσμένοις δ' ὅμως
 ἐγίγνετο τοῖς σῶφροσι τῶν ἀνθρώπων,
 λογιζομένοις δυοῖν ἀγαθοῖν τοῦ ἑτέρου
 τεύξεσθαι, ἢ Κλέωνος ἀπαλλαγῆσεσθαι,
 ὃ μᾶλλον ἤλπιζον, ἢ σφαλεῖσι γνώμης
 Λακεδαιμονίους σφίσι χειρώσεσθαι.

29. Καὶ πάντα διαπραξάμενος ἐν τῇ
 ἐκκλησίᾳ, καὶ ψηφισαμένων Ἀθηναίων
 αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ
 στρατηγῶν ἓνα προσερόμενος, Δημοσθένη,

2 τὴν ἀναγωγὴν διὰ τάχους ἐποείτο. τὸν v.l. ἀγωγὴν.

δὲ Δημοσθένη προσέλαβε πυνθανόμενος
 τὴν ἀπόβασιν ἐς τὴν νῆσον ποεῖσθαι v.l. αὐτὸν ἐς.

διανοεῖσθαι. οἱ γὰρ στρατιῶται κακοπα- νῆσον διανοεῖσθαι
 θοῦντες τοῦ χωρίου τῇ ἀπορίᾳ καὶ μᾶλλον mss. corr. Cobet.

πολιορκούμενοι ἢ πολιορκοῦντες ὥρμητο

3 διακινδυνεύσαι. καὶ αὐτῷ ἔτι ῥώμην καὶ

ἢ νῆσος ἐμπρησθεῖσα παρέσχε. πρότερον

μὲν γὰρ οὔσης ἡ ὑλώδους ἐπὶ τὸ πολὺ

καὶ ἀτριβοῦς διὰ τὴν αἰὲ ἐρημίαν ἐφο-

βεῖτο καὶ πρὸς τῶν πολεμίων ἡ ἐνόμιζε

μᾶλλον εἶναι. πολλῷ γὰρ ἂν στρατο-

πέδῳ ἀποβάντι ἐξ ἀφανοῦς χωρίου προσ-

βάλλοντας αὐτοὺς βλάπτειν. σφίσι

μὲν γὰρ τὰς ἐκείνων ἀμαρτίας καὶ

παρασκευὴν ὑπὸ τῆς ὕλης οὐκ ἂν ὁμοίως

δῆλα εἶναι, τοῦ δὲ αὐτῶν στρατοπέδου

καταφανῇ ἂν εἶναι πάντα τὰ ἀμαρτήματα,

ὥστε προσπίπτειν ἂν αὐτοὺς ἀπροσδο-

κήτως ἢ βούλονται. ἐπ' ἐκείνοις γὰρ ἂν

αὐτῆς.

τοῦτο.

εἶναι τὴν ἐπιχείρησιν. εἰ δ' αὖ ἐς δασὺ 4
 χωρίον βιάζοιτο ὁμόσε ἰέναι, τοὺς ἐλάσ-
 σους, ἐμπείρους δὲ τῆς χώρας, κρείσσους
 ἐνόμιζε τῶν πλεόνων ἀπείρων. λαυθάνειν
 τε ἂν τὸ ἑαυτῶν στρατόπεδον πολὺ ὄν
 διαφθειρόμενον, οὐκ οὔσης τῆς προ-
 ὄψεως.

30. Ἀπὸ δὲ τοῦ Αἰτωλικοῦ πάθους, ὃ
 διὰ τὴν ὕλην μέρος τι ἐγένετο, οὐχ

ἡκιστα αὐτὸν ταῦτα ἐσῆει. τῶν δὲ 2

στρατιωτῶν ἀναγκασθέντων διὰ τὴν

στενοχωρίαν τῆς νήσου τοῖς ἐσχάτοις

προσίσχοντας ἀριστοποεῖσθαι διὰ προ-

φυλακῆς καὶ ἐμπρήσαντός τινος κατὰ

μικρὸν τῆς ὕλης ἄκοντος, ἀπὸ τούτου,

πνεύματος ἐπιγενομένου, τὸ πολὺ αὐτῆς

ἔλαθε κατακαυθέν. οὕτω δὲ τοὺς τε 3

Λακεδαιμονίους μᾶλλον κατιδὼν πλείους

ὄντας—ὑπονοῶν πρότερον ἐλάσσοσι τὸν

τότε ὡς mss. corr. B. σίτον αὐτοῦ ἐσπέμπειν—τότε τε ὡς ἐπ'

ἀξιόχρεων τοὺς Ἀθηναίους μᾶλλον σπου-

δὴν ποιουμένους, τὴν τε νῆσον εὐαπο-

βατωτέραν οὔσαν, τὴν ἐπιχείρησιν παρε-

σκευάζετο, στρατιάν τε μεταπέμπων ἐκ

τῶν ἐγγύς ξυμμάχων καὶ τὰ ἄλλα

ἐτοιμάζων. Κλέων δὲ ἐκείνῳ τε προπέμ- 4

ῆξων mss. corr. B. ψας ἄγγελον ὡς ἥξει καὶ ἔχων στρατιάν

ἣν ἡτήσατο ἀφικνεῖται ἐς Πύλον. καὶ

ἅμα γενόμενοι πέμπουσι πρῶτον ἐς τὸ ἐν

τῇ ἡπείρῳ στρατόπεδον κήρυκα, προ-

καλούμενοι εἰ βούλονται ἄνευ κινδύνου

τοὺς ἐν τῇ νήσῳ ἄνδρας σφίσι τά τε

ὄπλα καὶ σφᾶς αὐτοὺς κελεύειν παρα-

ἢ χρᾶν ἀλλή-
 λους ἐπιβοη-
 θεῖν.

δοῦναι, ἐφ' ᾧ φυλακῇ τῇ μετρία τη-
ρήσονται, ἕως ἂν τι περὶ τοῦ πλέονος
ξυμβαθῇ.

ΔΥΤΩΝ.

31. Οὐ προσδεξαμένων δὲ ἅ μίαν μὲν
ἡμέραν ἐπέσχον, τῇ δ' ὑστεραία ἀνηγά-
γοντο μὲν νυκτὸς ἐπ' ὀλίγας ναῦς τοὺς
ὀπλίτας πάντας ἐπιβιβάσαντες, πρὸ
δὲ τῆς ἕως ὀλίγον ἀπέβαινον τῆς νήσου
ἐκατέρωθεν, ἕκ τε τοῦ πελάγους καὶ πρὸς
τοῦ λιμένος, ὀκτακόσιοι μάλιστα ὄντες
ὀπλῖται, καὶ ἐχώρουν δρόμῳ ἐπὶ τὸ
2 πρῶτον φυλακτήριον τῆς νήσου. ὧδε γὰρ
διετετάχατο. ἐν ταύτῃ μὲν τῇ ἅ φυλακῇ
ὡς τριάκοντα ἦσαν ὀπλῖται, μέσον δὲ
καὶ ὁμαλώτατόν τε καὶ περὶ τὸ ὕδωρ οἱ
πλείστοι αὐτῶν καὶ Ἐπιτάδας ὁ ἄρχων
εἶχε, μέρος δὲ τι οὐ πολὺ τοῦσχατον αὐτοῦ τὸ ἔσχατον
ἐφύλασσε τῆς νήσου τὸ πρὸς τὴν Πύλον, mss. corr. Cobet.
ὃ ἦν ἕκ τε θαλάσσης ἀπόκρημνον καὶ ἐκ
τῆς γῆς ἠκιστα ἐπίμαχον· καὶ γάρ τι καὶ
ἔρυμα αὐτόθι ἦν παλαιὸν λίθων λογάδην
πεπονημένον, ὃ ἐνόμιζον σφίσιν ὠφέλιμον
ἂν εἶναι, εἰ καταλαμβάνοι ἀναχώρησις
βιαιοτέρα. οὕτω μὲν τεταγμένοι ἦσαν.

ΠΡΩΤΗ.

32. Οἱ δὲ Ἀθηναῖοι τοὺς μὲν πρῶτους
φύλακας, οἷς ἐπέδραμον, εὐθὺς δια-
φθείρουσιν, ἔν τε ταῖς εὐναῖς ἔτι καὶ
ἀναλαμβάνοντας τὰ ὅπλα, λαθόντες
ποησάμενοι τὴν ἀπόβασιν, οἰόμενων αὐ-
τῶν τὰς ναῦς κατὰ τὸ ἔθος ἐς ἔφορμον
2 τῆς νυκτὸς πλεῖν. ἅμα δὲ ἔφ' ἡγενομένη
καὶ ὁ ἄλλος στρατὸς ἀπέβαινον, ἕκ μὲν v.l. ἐπέβαινον.
νεῶν ἐβδομήκοντα καὶ ὀλίγῳ πλεόνων

θαλαμῶν mss.

τοξόται τε mss.
corr. Krueger.λαβόντες mss. corr.
Cobet.

v.l. κεκωλυμένοι.

οἱ ἀπορώτατοι mss.
corr. Cobet.

ἔπραξεν Naber.

πάντες πλὴν θαλαμῶν, ὡς ἕκαστοι ἐ-
σκευασμένοι, τοξόται δὲ ὀκτακόσιοι καὶ
πελτασταὶ οὐκ ἐλάσσους τούτων, Μεσ-
σηνίων τε οἱ βεβοηθηκότες καὶ ἄλλοι
ὅσοι περὶ Πύλον κατεῖχον πάντες πλὴν
τῶν ἐπὶ τοῦ τείχους φυλάκων. Δημο- 3
σθένους δὲ τάξαντος διέστησαν κατὰ δια-
κοσίους τε καὶ πλείους, ἔστι δ' ἡ ἐλάσ-
σους, τῶν χωρίων τὰ μετεωρότατα κατα-
λαβόντες, ὅπως ὅτι πλείστη ἀπορία ἦ
τοῖς πολέμοις πανταχόθεν κεκυκλωμένοις
καὶ μὴ ἔχωσι πρὸς ὃ τι ἀντιτάσσονται,
ἀλλ' ἀμφίβολοι γίνωνται τῷ πλήθει,
εἰ μὲν τοῖς πρόσθεν ἐπίοιεν, ὑπὸ τῶν
κατόπιν βαλλόμενοι, εἰ δὲ τοῖς πλαγίοις,
ὑπὸ τῶν ἐκατέρωθεν παρατεταγμένων.
κατὰ νώτου τε αἰεὶ ἐμελλον αὐτοῖς, ἡ 4
χωρήσειαν, οἱ πολέμοι ἔσεσθαι ψιλοὶ
καὶ οἱ ἀπορώτατοι, τοξεύμασι καὶ ἀκον-
τίοις καὶ λίθοις καὶ σφενδόταις ἐκ πολλοῦ
ἔχοντες ἀλκὴν· οἷς μὴδὲ ἐπελθεῖν οἶον
τε ἦν· φεύγοντές τε γὰρ ἐκράτουν καὶ
ἀναχωροῦσιν ἐπέκειντο. τοιαύτη μὲν 5
γνώμη ὁ Δημοσθένης τό τε πρῶτον τὴν
ἀπόβασιν ἐπενόει καὶ ἐν τῷ ἔργῳ ἔταξεν.

33. Οἱ δὲ περὶ τὸν Ἐπιτάδαν ἅ ὡς
εἶδον τό τε πρῶτον φυλακτήριον διε-
φθαρμένον καὶ στρατὸν σφίσιν ἐπιόντα,
ξυνετάξαντο καὶ τοῖς ὀπλίταις τῶν
Ἀθηναίων ἐπῆσαν, βουλόμενοι ἐς χεῖρας
ἐλθεῖν· ἐξ ἐναντίας γὰρ οὗτοι καθειστή-
κεσαν, ἐκ πλαγίου δὲ οἱ ψιλοὶ καὶ κατὰ
νώτου· τοῖς μὲν οὖν ὀπλίταις οὐκ ἐδυνή- 2

καὶ ὅπερ ἦν
πλείστον τῶν
ἐν τῇ νήσῳ from
31, supra.

θησαν προσμείξαι οὐδὲ τῇ σφετέρᾳ ἐμπειρίᾳ χρήσασθαι. οἱ γὰρ ψилоὶ ἐκατέρωθεν βάλλοντες εἶργον, καὶ ἅμα ἐκεῖνοι οὐκ ἀντεπῆσαν, ἀλλ' ἡσύχαζον· τοὺς δὲ ψιλοὺς, ἣ μάλιστα αὐτοῖς προθέοντες προσκείμεντο, ἔτρεπον, καὶ οἱ ὑποστρέφοντες ἡμύνοντο, ἄνθρωποι κούφως τε ἐσκευασμένοι καὶ προλαμβάνοντες ῥαδίως τῆς φυγῆς χωρίων τε χαλεπότητι καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων ὄντων, ἐν οἷς οἱ Λακεδαιμόνιοι οὐκ ἐδύναντο διώκειν ὅπλα ἔχοντες.

34. Χρόνον μὲν οὖν τινὰ ὀλίγον οὕτω πρὸς ἀλλήλους ἡκροβολίσαντο· τῶν δὲ Λακεδαιμονίων οὐκέτι ὀξέως ἐπεκθεῖν ἢ προσπίπτοιεν δυναμένων, γνόντες αὐτοὺς οἱ ψилоὶ βραδυτέρους ἤδη ὄντας, καὶ αὐτοὶ τῇ τε ὄψει τὸ τοῦ θαρσεῖν mss. πιστὸν εἰληφότες πολλαπλάσιοι φαι- πλείστον mss. νόμενοι καὶ ξυνειθισμένοι μᾶλλον ὥστε corr. Dobree. μᾶλλον μηκέτι mss. corr. B. μηκέτι δεινούς αὐτοὺς ὁμοίως σφίσι φαίνεσθαι—ὅτι οὐκ εὐθὺς ἄξια τῆς προσδοκίας ἐπεπόνθεσαν—ὥσπερ ὅτε πρῶτον ἀπέβαινον τῇ γνώμῃ δεδουλωμένοι ὥς ἐπὶ Λακεδαιμονίους, καταφρονήσαντες καὶ ἐμβοήσαντες ἀθρόοι ὥρμησαν ἐπ' αὐτοὺς καὶ ἔβαλλον λίθοις τε καὶ τοξεύμασι καὶ ἀκοντίοις, ὥς ἕκαστός τι 2 πρόχειρον εἶχε. γενομένης δὲ τῆς βοῆς ἅμα τῇ ἐπιδρομῇ ἔκπληξίς τε ἐνέπεσεν ἀνθρώποις ἀήθεσι τοιαύτης μάχης καὶ ὁ κονιορτὸς τῆς ὕλης νεωστὶ κεκαυμένης ἐχώρει πολλὸς ἄνω, ἀπορόν τε ἦν ἰδεῖν τὸ

τῷ ἀμύνεσθαι.
τὸ θαρσεῖν.

πρὸ αὐτοῦ ὑπὸ τῶν τοξευμάτων καὶ λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κονιορτοῦ ἅμα φερομένων. τό τε ἔργον ἐνταῦθα 3 χαλεπὸν τοῖς Λακεδαιμονίοις καθίστατο. οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα, δοράτιά τε ἐναπεκέκλαστο βαλλομένων, εἶχόν τε οὐδὲν σφίσι αὐτοῖς χρήσασθαι ἀποκεκλημένοι μὲν τῆς ὄψεως, ὑπὸ δὲ τῆς μείζονος βοῆς τῶν πολεμίων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἑσκούοντες, κινδύνου τέ πανταχόθεν περιεστώτος καὶ οὐκ ἔχοντες ἐλπίδα καθ' ὃ τι χρὴ ἀμυνομένους σωθῆναι.

35. Τέλος δὲ τραυματιζομένων ἤδη πολλῶν διὰ τὸ αἰεὶ ἐν τῷ αὐτῷ ἀναστρέφεσθαι, ξυγκλήσαντες ἐχώρησαν ἐς τὸ ἔσχατον ἔρυμα τῆς νήσου, ὃ οὐ πολὺ ἀπέειχε, καὶ τοὺς ἑαυτῶν φύλακας. ὥς 2 δὲ ἐνέδοσαν, ἐνταῦθα ἤδη πολλῷ ἔτι πλέονι βοῇ τεθαρσηκότες οἱ ψилоὶ ἐπέκειντο, καὶ τῶν Λακεδαιμονίων ὅσοι μὲν ὑποχωροῦντες ἐγκατελαμβάνοντο, ἀπέθνησκον, οἱ δὲ πολλοὶ διαφυγόντες ἐς τὸ ἔρυμα μετὰ τῶν ταύτη φυλάκων ἐτάξαντο παρὰ πᾶν ὥς ἀμυνόμενοι ἥπερ ἦν ἐπίμαχον. καὶ οἱ Ἀθηναῖοι ἐπισπόμενοι 3 περίοδον μὲν αὐτῶν καὶ κύκλωσιν χωρίου ἰσχύι οὐκ εἶχον, προσιόντες δὲ ἐξ ἐναντίας ὥσασθαι ἐπειρῶντο. καὶ χρόνον μὲν 4 πολὺν καὶ τῆς ἡμέρας τὸ πλείστον ταλαιπωρούμενοι ἀμφοτέροι ὑπὸ τε τῆς μάχης καὶ δίψους καὶ ἡλίου ἀντεῖχον, πειρώμενοι οἱ μὲν ἐξελάσασθαι ἐκ τοῦ

τῇ ὄψει mss. corr.
B.

ἐν αὐτοῖς mss.

τοῦ προορᾶν.

v.l. δίψης.

μετεώρου, οἱ δὲ μὴ ἐνδοῦναι· ῥᾶον δ' οἱ
Λακεδαιμόνιοι ἡμύναντο ἢ ἐν τῷ πρίν,
οὐκ οὔσης σφῶν τῆς κυκλώσεως ἐς τὰ
πλάγια.

36. Ἐπειδὴ δὲ ἀπέραντον ἦν, προσ-
ελθὼν ὁ τῶν Μεσσηνίων στρατηγὸς
Κλέωνι καὶ Δημοσθένει ἄλλως ἔφη
πονεῖν σφᾶς· εἰ δὲ βούλονται ἑαυτῷ
δοῦναι τῶν τοξοτῶν μέρος τι καὶ τῶν
ψιλῶν, περιμέναι κατὰ νότου αὐτοῖς ὁδῷ
ἢ ἂν αὐτὸς εὖρη, καὶ δοκεῖν βιάσασθαι

εὖρη δοκεῖν mss.
corr. Cobet.

ὥστε μὴ ἰδεῖν
ἐκείνοyc.

2 τὴν ἔφοδον. λαβὼν δὲ ἂ ἡτήσατο, ἐκ τοῦ
ἀφανοῦς ὀρμήσας, ἂ κατὰ τὸ αἰὲ παρῆκον
τοῦ κρημνώδους τῆς νήσου προβαίνων
καὶ ἢ οἱ Λακεδαιμόνιοι χωρίου ἰσχύι
πιστεύσαντες οὐκ ἐφύλασσον, χαλεπῶς
τε καὶ μόλις περιελθὼν ἔλαθε, καὶ ἐπὶ
τοῦ μετεώρου ἐξαπίνης ἀναφανείς κατὰ
νότου αὐτῶν τοὺς μὲν τῷ ἀδοκῆτῳ
ἐξέπληξε, τοὺς δὲ ἂ προσεδέχοντο ἰδόν-
3 τας πολλῷ μᾶλλον ἐπέρρωσε. καὶ οἱ
Λακεδαιμόνιοι βαλλόμενοι τε ἀμφοτέ-
ρωθεν ἤδη καὶ γιγνόμενοι ἐν τῷ αὐτῷ
ξυμπτώματι, ὥς μικρὸν μεγάλῳ εἰκάσαι,
τῷ ἐν Θερμοπύλαις—ἐκείνοί τε γὰρ τῇ
ἀτραπῷ περιελθόντων ἂ διεφθάρησαν,
οὗτοί τε ἀμφίβολοι ἤδη ὄντες οὐκέτι
ἀντεῖχον—πολλοὶς τε ὀλίγοι μαχόμενοι
καὶ ἀσθενείᾳ σωμάτων διὰ τὴν σιτόδειαν
ὑπεχώρουν· καὶ οἱ Ἀθηναῖοι ἐκράτουν
ἤδη τῶν ἐφόδων.

ἀντεῖχον ἄλλα mss.
corr. B.
σιτοδείαν mss.
corr. Cobet.

τῶν περσῶν.

37. Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημο-
σθένης, εἰ καὶ ὅποσονοῦν μᾶλλον ἐν-
37.1. ἰππαγρέτου.

37.1. ἰππαγρέτου.

δώσουσι, διαφθαρησομένους αὐτοὺς ὑπὸ
τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν
μάχην καὶ τοὺς ἑαυτῶν ἀπείρξαν, βουλό-
μενοι ἀγαγεῖν ἂ Ἀθηναίους ζῶντας, εἴ
2 πῶς τοῦ κηρύγματος ἀκούσαντες ἐπι-
κλασθεῖεν τῇ γνώμῃ ἂ καὶ ἡσσηθεῖεν
τοῦ παρόντος δεινοῦ. ἐκήρυξάν τε εἰ 2
βούλονται τὰ ὄπλα παραδοῦναι καὶ σφᾶς
αὐτοὺς Ἀθηναίους ὥστε βουλευσαί ὃ τι
ἂν ἐκείνοις δοκῇ.

ἀγτοyc.

τὰ ὄπλα παρα-
δοῦναι.

38. Οἱ δὲ ἀκούσαντες παρήκαν τὰς
ἀσπίδας οἱ πλείστοι καὶ τὰς χεῖρας
ἀνέσεισαν δηλοῦντες προσίεσθαι τὰ κεκη-
ρυγμένα. μετὰ δὲ ταῦτα γενομένης τῆς
ἀνοκωχῆς ξυνήλθον ἐς λόγους ὃ τε Κλέων
καὶ ὁ Δημοσθένης καὶ ἐκείνων Στύφωνα ὁ
Φάρακος, τῶν πρότερον ἀρχόντων τοῦ
μὲν πρώτου τεθνηκότος, Ἐπιτάδου, τοῦ
δὲ μετ' αὐτὸν Ἰππαγρέτου ἐφηρημένου
ἐν τοῖς νεκροῖς ἔτι ζώντος κειμένου ὡς
τεθνεῶτος, αὐτὸς τρίτος ἐφηρημένος ἄρ-
χειν κατὰ νόμον, εἴ τι ἐκείνοι πάσχοιεν.

v.l. ἰππαγρέτου.

ἔλεγε δὲ ὁ Στύφων ἂ ὅτι βούλονται δια-
2 καὶ οἱ μετ' ἀγ-
τοῦ.
κηρυκεύσασθαι πρὸς τοὺς ἐν τῇ ἡπείρῳ
Λακεδαιμονίους ὃ τι χρή σφᾶς ποεῖν. καὶ 3
ἐκείνων μὲν οὐδένα ἀφιέντων, αὐτῶν δὲ ἂ
καλούντων ἐκ τῆς ἡπείρου κήρυκα καὶ
γενομένων ἐπερωτήσεων δις ἢ τρίς ὁ
τελευταῖος διαπλεύσας αὐτοῖς ἀπὸ τῶν
ἐκ τῆς ἡπείρου Λακεδαιμονίων ἀνὴρ
ἀπήγγειλεν ὅτι “οἱ Λακεδαιμόνιοι κελεύ-
ουσιν ὑμᾶς αὐτοὺς περὶ ὑμῶν αὐτῶν
βουλευέσθαι, μηδὲν αἰσχρὸν ποιοῦντας.”

τῶν ἀθη-
ναίων.

οἱ δὲ καθ' ἑαυτοὺς βουλευσάμενοι τὰ ὅπλα παρέδοσαν καὶ σφᾶς αὐτούς.
 4 καὶ ταύτην μὲν τὴν ἡμέραν καὶ τὴν ἐπιούσαν νύκτα ἐν φυλακῇ εἶχον αὐτοὺς οἱ Ἀθηναῖοι· τῇ δ' ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι τροπαῖον στήσαντες ἐν τῇ νήσῳ τὰ ἄλλα διεσκευάζοντο ὡς ἐς v.l. τᾶλλα. πλοῦν καὶ τοὺς ἄνδρας τοῖς τριηράρχοις διεδίδοσαν ἐς φυλακὴν, οἱ δὲ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς
 5 διεκομίσαντο. ἀπέθανον δ' ἐν τῇ νήσῳ καὶ ζῶντες ἐλήφθησαν τοσοῖδε· εἴκοσι μὲν ὀπλίται διέβησαν καὶ τετρακόσιοι οἱ πάντες· τούτων ζῶντες ἐκομίσθησαν ὀκτὼ ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι ἀπέθανον. καὶ Σπαρτιᾶται τούτων ἦσαν τῶν ζώντων περὶ εἴκοσι καὶ ἑκατόν. Ἀθηναίων δὲ οὐ πολλοὶ διεφθάρησαν· ἡ γὰρ μάχη οὐ σταδία ἦν.

οἱ ἐν τῇ νήσῳ.
 39. Χρόνος δὲ ὁ ξύμπας ἐγένετο ὅσον οἱ ἄνδρες ἔπολιορκήθησαν, ἀπὸ τῆς ναυμαχίας μέχρι τῆς ἐν τῇ νήσῳ μάχης, 2 ἐβδομήκοντα ἡμέραι καὶ δύο. τούτων περὶ εἴκοσιν ἡμέρας, ἐν αἷς οἱ πρέσβεις περὶ τῶν σπονδῶν ἀπῆσαν, ἐσιτοδοτοῦντο, τὰς δὲ ἄλλας τοῖς ἐσπλέουσι λάθρα διетρέφοντο· καὶ ἦν σῖτος ἐν τῇ νήσῳ καὶ ἄλλα βρώματα ἐγκατα-
 ληφθέντα· ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδε-
 στέρως ἐκάστω παρείχεν ἢ πρὸς τὴν
 3 ἐξουσίαν. οἱ μὲν δὲ Ἀθηναῖοι καὶ οἱ Πελοποννήσιοι ἀνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου ἑκάτεροι ἐπ' οἴκου, καὶ

τοῦ Κλέωνος καίπερ μανιώδης οὔσα ἢ ὑπόσχεσις ἀπέβη· ἐντὸς γὰρ εἴκοσιν ἡμερῶν ἤγαγε τοὺς ἄνδρας, ὥσπερ ὑπέστη.

40. Παρὰ γνώμην τε δὴ μάλιστα τῶν κατὰ τὸν πόλεμον τοῦτο τοῖς Ἕλλησιν ἐγένετο· τοὺς γὰρ Λακεδαιμονίους οὔτε λιμῷ οὔτ' ἀνάγκῃ οὐδεμιᾷ ἠξίουν τὰ ὅπλα παραδοῦναι, ἀλλὰ ἔχοντας καὶ μαχομένους ὡς ἐδύναντο ἀποθνήσκειν.

ἀπιστοῦντές τε μὴ ἔτι καὶ τινος ἐρομένου ποτὲ ὕστερον τῶν 2 ἀπιστοῦντος
 εἶναι τοὺς παραδόν- Ἀθηναίων ξυμμάχων ἕνα τῶν ἐκ τῆς
 τας τοῖς τεθνεώσιν ἡνέκα τῶν ἐκ τῆς
 ὁμοίους mss. νήσου αἰχμαλώτων εἰ οἱ τεθνεώτες αὐτῶν
 καλοὶ καὶ ἀγαθοί, ἀπεκρίνατο αὐτῷ πολλοῦ
 ἂν ἄξιον εἶναι τὸν ἄτρακτον, λέγων τὸν
 οἰστόν, εἰ τοὺς ἀγαθοὺς διεγίγνωσκε,
 δήλωσιν ποιούμενος ὅτι ὁ ἐντυγχάνων
 τοῖς τε λίθοις καὶ τοξεύμασι διε-
 φθείρετο.

41. Κομισθέντων δὲ τῶν ἀνδρῶν οἱ Ἀθηναῖοι ἐβούλευσαν δεσμοῖς μὲν αὐτοὺς φυλάσσειν μέχρι οὗ τι ξυμβῶσιν· ἦν δ' οἱ Πελοποννήσιοι πρὸ τούτου ἐς τὴν γῆν ἐσβάλωσιν, ἐξαγαγόντες ἀποκτεῖναι. τῆς δὲ Πύλου φυλακὴν κατεστήσαντο, καὶ 2 οἱ ἐκ τῆς Ναυπάκτου Μεσσήνιοι ὡς ἐς πατρίδα ἔπεμψαντες σφῶν αὐτῶν τοὺς ἐπιτηδειοτάτους ἐλήζοντο τὴν Λακωνικὴν καὶ πλείστα ἔβλαπτον ὁμόφωνοι ὄντες. οἱ δὲ Λακεδαιμόνιοι ἀμαθεῖς ὄντες ἐν τῷ 3 πρὶν χρόνῳ ληστείας καὶ τοῦ τοιοῦτου πολέμου, τῶν τε Εἰλώτων αὐτομολούντων καὶ φοβούμενοι μὴ καὶ ἐπὶ μακρότερον

ΤΑΥΤΗΝ.
 ἔστι γὰρ ἡ Πύ-
 λος τῆς μεσ-
 σηνίδος ποτὲ
 οὔσης γῆς from
 3, 2, supra.
 καὶ πλείστα
 ἔβλαπτον ὁμό-
 φωνοὶ ὄντες
 from id.

v.l. ἔληζον τε.

ἀπαθεῖς Her-
 werden.
 v.l. καὶ τοιοῦτου.

ἐγκατελήφθη mss.

corr. B.

σφίσι τι νεωτερισθῇ τῶν κατὰ τὴν χώραν, οὐ ῥαδίως ἔφερον, ἀλλὰ, καίπερ οὐ βουλόμενοι ἔνδηλοι εἶναι τοῖς Ἀθηναίοις, ἐπρεσβεύοντο παρ' αὐτοὺς καὶ ἐπειρῶντο τὴν τε Πύλον καὶ τοὺς ἄνδρας κομίζεσθαι.

αὐτοῦς.

οἱ δὲ μειζόνων τε ὠρέγοντο καὶ πολλάκις φοιτώντων αὐτοὺς ἀπράκτους ἀπέπεμπον. ταῦτα μὲν τὰ περὶ Πύλον γενόμενα.

42. Τοῦ δ' αὐτοῦ θέρους μετὰ ταῦτα εὐθύς Ἀθηναῖοι ἐς τὴν Κορινθίαν ἐστράτευσαν ναυσὶν ὀγδοήκοντα καὶ δισχιλίοις ὀπλίταις ἑαυτῶν καὶ ἐν ἱππαγωγοῖς ναυσὶ διακοσίοις ἱππεύσιν· ἠκολούθουν δὲ καὶ τῶν ξυμμάχων Μιλήσιοι καὶ Ἄνδριοι καὶ Καρύστιοι, ἐστρατήγει δὲ Νικίας ὁ Νικηράτου τρίτος αὐτός. πλεοντες δὲ ἅμα ἔφ' ἔσχον μεταξὺ Χερσονήσου τε καὶ Ῥείτου ἐς τὸν αἰγιαλὸν τοῦ χωρίου ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὖσιν Αἰολεῦσι· καὶ κώμη νῦν ἐπ' αὐτοῦ Σολύγεια καλουμένη ἐστίν. ἀπὸ δὲ τοῦ αἰγιαλοῦ τούτου ἔνθα αἱ νῆες κατέσχον ἢ μὲν κώμη αὕτη δώδεκα σταδίου ἀπέχει, ἢ δὲ Κορινθίων πόλις ἐξήκοντα, ὁ δὲ ἰσθμὸς εἴκοσι. Κορίνθιοι δὲ προπυθόμενοι ἐξ Ἀργους ἔκ πλέονος ἐβοήθησαν ἐς ἰσθμὸν πάντες πλὴν τῶν ἔξω ἰσθμοῦ· καὶ ἐν Ἀμπρακίᾳ καὶ ἐν Λευκάδι ἀπῆσαν αὐτῶν πεντακόσιοι φρουροί· οἱ δ' ἄλλοι πανδημεῖ

ὅτι ἡ στρατιὰ
ἤξει τῶν ἀθη-
ναίων.

Λευκάδι mss. corr.
Cobet.

ἐπετήρουν τοὺς Ἀθηναίους οἱ κατασχέσουσιν. ὥς δὲ αὐτοὺς ἔλαθον νυκτὸς καταπλεύσαντες καὶ τὰ σημεῖα αὐτοῖς ἦρθη, καταλιπόντες τοὺς ἡμίσεις αὐτῶν ἐν Κεγχρειᾷ, ἣν ἄρα οἱ Ἀθηναῖοι ἐπὶ τὸν Κρομμύωνα ἴωσιν, ἐβοήθουν κατὰ τάχος.

43. Καὶ Βάττος μὲν ὁ ἕτερος τῶν στρατηγῶν—δύο γὰρ ἦσαν ἐν τῇ μάχῃ οἱ παρόντες—λαβὼν λόχον ἦλθεν ἐπὶ τὴν Σολύγειαν κώμην φυλάξων ἀτείχιστον οὖσαν, Λυκόφρων δὲ τοῖς ἄλλοις ξυνέβαλεν. καὶ πρῶτον μὲν τῷ δεξιῷ κέρα τῶν Ἀθηναίων εὐθύς ἀποβεβηκότι πρὸ τῆς Χερσονήσου οἱ Κορίνθιοι ἐπέκειντο, ἔπειτα δὲ καὶ τῷ ἄλλῳ στρατεύματι. καὶ ἦν ἡ μάχη καρτερὰ καὶ ἐν χερσὶ πᾶσα. καὶ τὸ μὲν δεξιὸν κέρα τῶν Ἀθηναίων καὶ Καρυστίων—οὗτοι γὰρ παρατεταγμένοι ἦσαν ἔσχατοι—ἐδέξαντό τε τοὺς Κορινθίους καὶ ἐώσαντο μόλις· οἱ δὲ ὑποχωρήσαντες πρὸς αἰμασίαν—ἦν γὰρ τὸ χωρίον πρόσαντες πᾶν—βάλλοντες τοῖς λίθοις καθύπερθεν ὄντες καὶ παιανίσαντες ἐπῆσαν αὐθις, δεξαμένων δὲ τῶν Ἀθηναίων ἐν χερσὶν ἦν πάλιν ἡ μάχη. λόχος δὲ τις τῶν Κορινθίων ἐπιβοηθήσας τῷ εὐωνύμῳ κέρα ἑαυτῶν ἔτρεψε τῶν Ἀθηναίων τὸ δεξιὸν κέρα καὶ ἐπεδίωξεν ἐς τὴν θάλασσαν· πάλιν δὲ ἀπὸ τῶν νεῶν ἀνέστρεψαν οἱ τε Ἀθηναῖοι καὶ οἱ Καρύστιοι, τὸ δὲ ἄλλο στρατόπεδον ἀμφοτέρωθεν ἐμάχετο ξυνεχῶς, μάλιστα

συνεχῶς mss.

δὲ τὸ δεξιὸν κέρας τῶν Κορινθίων, ἐφ'
ὧ ὁ Λυκόφρων ὦν κατὰ τὸ εὐώνυμον τῶν
Ἀθηναίων ἡμύνετο· ἤλπιζον γὰρ αὐτοὺς
ἐπὶ τὴν Σολύγειαν κώμην πειράσειν.

44. Χρόνον μὲν οὖν πολλὸν ἀντεῖχον
οὐκ ἐνδιδόντες ἀλλήλοις· ἔπειτα—ἦσαν
γὰρ τοῖς Ἀθηναίοις οἱ ἵππῃς ὠφέλιμοι
ξυμμαχόμενοι, τῶν ἐτέρων οὐκ ἐχόντων
ἵππους—ἐτράποντο οἱ Κορίνθιοι καὶ
ὑπεχώρησαν πρὸς τὸν λόφον καὶ ἔθεντο
τὰ ὅπλα καὶ οὐκέτι κατέβαινον, ἀλλ'
2 ἡσύχαζον. ἐν δὲ τῇ τροπῇ ταύτῃ
κατὰ τὸ δεξιὸν κέρας οἱ πλείστοί τε v.l. τε αὐτῶν.
ἀπέθανον καὶ Λυκόφρων ὁ στρατηγός.
ἡ δὲ ἄλλη στρατιὰ Δ οὐ κατὰ δίωξιν
πολλὴν οὐδὲ ταχείας φυγῆς γενομένης,
ἐπεὶ ἐβιάσθη, ἐπαναχωρήσασα πρὸς τὰ
3 μετέωρα ἰδρύθη. οἱ δὲ Ἀθηναῖοι, ὡς
οὐκέτι αὐτοῖς ἐπῆσαν ἐς μάχην, τοὺς τε
νεκροὺς ἐσκύλευον καὶ τοὺς ἑαυτῶν
ἀνηροῦντο, τροπαῖόν τε εὐθέως ἔστησαν.
4 τοῖς δ' ἡμίσεσι τῶν Κορινθίων, οἱ ἐν τῇ
Κεγχρειᾷ ἐκάθηντο φύλακες, μὴ ἐπὶ τὸν
Κρομμύωνα πλεύσωσι, τούτοις οὐ κατά-
δηλος ἡ μάχη ἦν ὑπὸ τοῦ ὄρους τοῦ
᾽Ορείου· κοινορτὸν δὲ ὡς εἶδον καὶ ὡς καὶ ὡς mss.
ἔγνωσαν, ἐβοήθουν εὐθύς. ἐβοήθησαν
δὲ καὶ οἱ ἐκ τῆς πόλεως πρεσβύτεροι
τῶν Κορινθίων, αἰσθόμενοι τὸ γεγενη-
5 μένον. ἰδόντες δὲ οἱ Ἀθηναῖοι ξύμπαν-
τας ἐπιόντας καὶ νομίσαντες Δ ἀστυγει- v.l. αὐτοὺς ἐπιόν-
τόνων Δ βοήθειαν ἐπιέναι, ἀνεχώρουν τας.
κατὰ τάχος ἐπὶ τὰς ναῦς, ἔχοντες τὰ

τούτῳ τῷ
τρόπῳ.

τῶν ἐγγύς.
ΠΕΛΟΠΟΝΝΗ-
CΙΩΝ.

σκυλεύματα καὶ τοὺς ἑαυτῶν νεκροὺς
πλὴν δυοῖν, οὓς ἐγκατέλιπον οὐ δυνάμενοι
εὐρεῖν. καὶ ἀναβάντες ἐπὶ τὰς ναῦς 6
ἐπεραιώθησαν ἐς τὰς ἐπικειμένας νήσους,
ἐκ δ' αὐτῶν ἐπικηρυκευσάμενοι τοὺς
νεκροὺς οὓς ἐγκατέλιπον ὑποσπόνδους
ἀνείλonton. ἀπέθανον δὲ Κορινθίων μὲν
ἐν τῇ μάχῃ δώδεκα καὶ διακόσιοι,
Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους ἢ πεντή-
κοντα.

ἐλάσσους πεντή-
κοντα mss. corr.
Cobet.

45. Ἄραυτες δὲ ἐκ τῶν νήσων οἱ
Ἀθηναῖοι ἔπλευσαν αὐθημερὸν ἐς Κρομ-
μύωνα τῆς Κορινθίας· ἀπέχει δὲ τῆς
πόλεως εἴκοσι καὶ ἑκατὸν σταδίους. καὶ
καθορμισάμενοι τὴν τε γῆν ἐδήωσαν καὶ
τὴν νύκτα ἠύλισαντο. τῇ δ' ὑστεραίᾳ 2
παραπλεύσαντες ἐς τὴν Ἐπιδαυρίαν
πρῶτον καὶ ἀπόβασιν τινα ποησάμενοι
ἀφίκοντο ἐς Μεθάναν τὴν μεταξὺ Ἐπιδάυ-
ρου καὶ Τροιζήνος, καὶ ἀπολαβόντες
τὸν τῆς Χερσονήσου ἰσθμὸν ἐτείχισαν Δ
καὶ φρούριον καταστησάμενοι ἐλήστευον
τὸν ἔπειτα χρόνον τὴν τε Τροιζηνίαν γῆν
καὶ Ἀλιάδα καὶ Ἐπιδαυρίαν. ταῖς δὲ
ναυσίν, ἐπειδὴ ἐξετείχισαν τὸ χωρίον,
ἀπέπλευσαν ἐπ' οἴκου.

Μεθώνην mss.

χρόνον δὲ Porro.

46. Κατὰ δὲ τὸν αὐτὸν χρόνον ταῦτα
ἐγίνετο, καὶ Εὐρυμέδων καὶ Σοφοκλῆς,
ἐπειδὴ ἐκ τῆς Πύλου ἀπῆραν ἐς τὴν
Σικελίαν ναυσὶν Ἀθηναίων, ἀφικόμενοι
ἐς Κόρκυραν ἐστράτευσαν μετὰ τῶν ἐκ
τῆς πόλεως ἐπὶ τοὺς ἐν τῷ ὄρει τῆς
Ἰστώνης Κορκυραίων καθιδρυμένους, οἱ

ἐν ᾧ ἡ ΜΕΘΩΝΗ
ἔστι.

τότε μετὰ τὴν στάσιν διαβάντες ἐκράτουν
 τε τῆς γῆς καὶ πολλὰ ἔβλαπτον.
 2 προσβαλόντες δὲ τὸ μὲν τείχισμα εἶλον,
 οἱ δὲ ἄνδρες καταπεφευγότες ἄθροοι πρὸς
 μετέωρόν τι ξυνέβησαν ὥστε τοὺς μὲν
 ἐπικούρους παραδοῦναι, περὶ δὲ σφῶν τὰ
 ὄπλα παραδόντων τὸν Ἀθηναίων δῆμον
 3 διαγνῶναι. καὶ αὐτοὺς ἐς τὴν νῆσον οἱ
 στρατηγοὶ τὴν Πτυχίαν ἐς φυλακὴν
 διεκόμισαν ὑποσπόνδους, μέχρι οὗ Ἀθη-
 ναζε πεμφθῶσιν, ὥστ' ἐάν τις ἀλῶ ^{ὥστε ἂν οἱ ὥστε}
 ἀποδιδράσκων, ἅπασι λελύσθαι τὰς ^{ἐάν mss. From}
 4 σπονδάς. οἱ δὲ τοῦ δῆμον προστάται ^{ὥστε το σπονδάς}
 τῶν Κορκυραίων, δεδιότες μὴ οἱ Ἀθη- ^{some good mss.}
 ναῖοι ἐλθόντας οὐκ ἀποκτείνωσι, μη- ^{omit.}
 5 χανῶνται τοιόνδε τι· τῶν ἐν τῇ νήσῳ
 πείθουσὶ τινὰς ὀλίγους, ὑποπέμψαντες
 φίλους καὶ διδάξαντες ὥς κατ' εὐνοίαν
 δὴ ^{λέγειν.} ὅτι κράτιστον αὐτοῖς εἴη ὥς τάχιστα
 ἀποδρᾶναι, πλοῖον δέ τι αὐτοῖς ἐτοιμάσειν·
 μέλλειν γὰρ δὴ τοὺς στρατηγούς τῶν
 Ἀθηναίων παραδώσειν αὐτοὺς τῷ δήμῳ
 τῶν Κορκυραίων.

47. Ὡς δὲ ἔπεισαν καὶ μηχανησαμένων
 τὸ πλοῖον ἐκπλέοντες ἐλήφθησαν, ἐλέλυν-
 τό τε αἱ σπονδαὶ καὶ τοῖς Κορκυραίοις
 2 παρεδέδοντο οἱ πάντες. ξυνελάβοντο δὲ
 τοῦ τοιούτου οὐχ ἥκιστα, ὥστε ἀκριβῆ
 τὴν πρόφασιν γενέσθαι καὶ τοὺς τεχνη-
 σαμένους ἀδεέστερον ἐγχειρῆσαι, οἱ
 στρατηγοὶ τῶν Ἀθηναίων, κατάδηλοι
 ὄντες τοὺς ἄνδρας . . . ἂν . . . ὑπ' ^{ἄνδρας μὴ ἂν βού-}
 ἄλλων κομισθέντας, διότι αὐτοὶ ἐς ^{λεσθαι mss.}
^{lacunae B.}

Σικελίαν ἔπλεον, τὴν τιμὴν τοῖς ἄγουσι
 προσποῆσαι. παραλαβόντες δὲ αὐτοὺς οἱ 3
 Κορκυραῖοι ἐς οἶκημα μέγα καθεῖρξαν,
 καὶ ὕστερον ἐξάγοντες κατὰ εἴκοσιν
 ἄνδρας διήγον διὰ δυοῖν στοίχοις ὀπλιτῶν
 ἐκατέρωθεν παρατεταγμένων, δεδεμένους
 τε πρὸς ἀλλήλους καὶ παιομένους καὶ
 κεντουμένους ὑπὸ τῶν παρατεταγμένων,
 εἴ πού τις τινα ἴδοι ἐχθρὸν ἑαυτοῦ·
 μαστιγοφόροι τε παριόντες ἐπετάχυνον
 τῆς ὁδοῦ τοὺς σχολαίτερον προιόντας.

48. Καὶ ἐς μὲν ἄνδρας ἐξήκοντα ἔλαθον
 τοὺς ἐν τῷ οἴκῳ τούτῳ τῷ τρόπῳ
 ἐξαγαγόντες καὶ διαφθείραντες—ᾧοντο
 γὰρ αὐτοὺς μεταστήσοντάς ποι ἄλλοσε
 ἄγειν— ὥς δὲ ἦσθοντο ἢ τις αὐτοῖς
 ἐδήλωσε, τοὺς τε Ἀθηναίους ἐπεκα-
 λούντο καὶ ἐκέλευον σφᾶς εἰ βούλονται ^{ἀγτοῦς.}
 διαφθεῖρειν, ἕκ τε τοῦ οἴκηματος οὐκέτι
 ἠθελον ἐξιέναι, οὐδ' ἐσιέναι ἔφασαν κατὰ
 δύναμιν περιόψεσθαι οὐδένα. οἱ δὲ 2
 Κορκυραῖοι κατὰ μὲν τὰς θύρας οὐδ'
 αὐτοὶ διεννοοῦντο βιάζεσθαι, ἀναβάντες δὲ
 ἐπὶ τὸ τέγος τοῦ οἴκηματος καὶ διελόντες ^{τοῦ οἴκηματος.}
 τὴν ὀροφὴν ἔβαλλον τῷ κεράμῳ καὶ
 ἐτόξευον κάτω. οἱ δὲ ἐφυλάσσοντό τε ὥς 3
 ἐδύναντο καὶ ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς
 διέφθειρον, οἰστούς τε οὓς ἀφίεσαν ἐκεῖνοι
 ἐς τὰς σφαγὰς καθιέντες καὶ ἐκ κλινῶν
 τινῶν, αἱ ἔτυχον αὐτοῦ ἐνοῦσαι, τοῖς
 σπάρτοις καὶ ἐκ τῶν ἱματίων παραιρήματα
^{αὐτοῖς mss. corr.} ^{Herwerden.} ποιοῦντες ἀπαγχόμενοι· παντὶ τε τρόπῳ
^{πάντι τρόπῳ mss.} ^{corr. Ullrich.} τὸ πολὺ τῆς νυκτός—ἐπεγένετο γὰρ νύξ

τῷ παθήματι—ἀναλοῦντες σφᾶς αὐτοὺς ^{ἀναδοῦντες mss.}
καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθάρη- ^{ἀναλοῦντες Suidas.}
4 σαν. καὶ αὐτοὺς οἱ Κορκυραῖοι, ἐπειδὴ
ἡμέρα ἐγένετο, φορμηδὸν ἐπὶ ἀμάξας
ἐπιβαλόντες ἀπήγαγον ἔξω τῆς πόλεως.
τὰς δὲ γυναῖκας, ὅσαι ἐν τῷ τειχίσματι
5 ἐάλωσαν, ἠνδραπόδισαν. τοιούτῳ μὲν ^{ἠνδραποδίσαντο}
τρόπῳ οἱ ἐκ τοῦ ὄρους Κορκυραῖοι ὑπὸ ^{mss.}
τοῦ δήμου διεφθάρησαν, καὶ ἡ στάσις
πολλὴ γενομένη ἐτελεύτησεν ἐς τοῦτο,
ὅσα γε κατὰ τὸν πόλεμον τόνδε· οὐ γὰρ
ἔτι ἦν ὑπόλοιπον τῶν ἐτέρων ὅ τι καὶ
6 ἀξιόλογον. οἱ δὲ Ἀθηναῖοι ἐς τὴν
Σικελίαν Ἀποπλεύσαντες μετὰ τῶν ἐκεῖ
ξυμμάχων ἐπολέμουν.

ἵνα περ τὸ πρῶ-
τον ὥρμητο.

ΚΟΡΙΝΘΙΟΥΣ.

ἈΘΗΝΑΙΩΝ.
αἱ ἐξεπέμφθη-
σαν πρὸς τοὺς
ΞΥΜΜΑΧΟΥΣ.

49. Καὶ οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι
καὶ Ἀκαρνᾶνες ἅμα τελευτῶντος τοῦ
θέρους στρατευσάμενοι Ἀνακτόριον Κο-
ρινθίων πόλιν, ἣ κεῖται ἐπὶ τῷ στόματι
τοῦ Ἀμπρακικοῦ κόλπου, ἔλαβον προδο-
σίαν· καὶ ἐκπέμψαντες αὐτοὶ Ἀκαρνᾶνες
οἰκήτορας ἀπὸ πάντων ἔσχον τὸ χωρίον. ^{vv. 11. καὶ οἰκήτορας,}
καὶ τὸ θέρος ἐτελεύτα. ^{οἰκήτορες.}

50. Τοῦ δ' ἐπιγιγνομένου χειμῶνος
Ἀριστείδης ὁ Ἀρχίππου, ὁ τῶν ἀργυ- ^{v. l. εἰς τῶν.}
ρολόγων νεῶν Ἀστρατηγός, Ἀρταφέρνη,
ἄνδρα Πέρσην, παρὰ βασιλέως πο-
ρευόμενον ἐς Λακεδαίμονα ξυλλαμβάνει
ἐν Ἡϊόνι τῇ ἐπὶ Στρυμόνι. καὶ αὐ-
2 τοῦ κομισθέντος οἱ Ἀθηναῖοι τὰς μὲν
ἐπιστολὰς μεταγραφάμενοι ἐκ τῶν Ἀσ-
συρίων γραμμάτων ἀνέγνωσαν, ἐν αἷς
πολλῶν ἄλλων γεγραμμένων κεφάλαιον

ἦν Ἀ οὐ γινώσκειν ὅ τι βούλονται· <sup>πρὸς Λακεδαι-
μονίους.</sup>
πολλῶν γὰρ ἐλθόντων πρέσβων οὐδένα
ταῦτά λέγειν· εἰ οὖν βούλονται σαφὲς
λέγειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας
ὡς αὐτόν. τὸν δὲ Ἀρταφέρνη ὕστερον οἱ 3
Ἀθηναῖοι ἀποστέλλουσι τριήρει ἐς Ἐφε-
σον καὶ πρέσβεις ἅμα· οἱ πυθόμενοι
αὐτόθι βασιλέα Ἀρταξέρξην τὸν Ξέρξου ^{ΒΑΣΙΛΕΑ.}
νεωστὶ τεθνηκότα—κατὰ γὰρ τοῦτον τὸν
χρόνον ἐτελεύτησεν—ἐπ' οἴκου ἀνεχώρη-
σαν.

Ἀθηναίων καὶ mss.
corr. Cobet.

51. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Χίοι
τὸ τεῖχος περιεῖλον τὸ καινὸν κελευ-
σάντων Ἀθηναίων ὑποπτευσάντων Ἀ τι ^{ἐς αὐτοὺς.}
νεωτεριεῖν, ποησάμενοι μέντοι πρὸς Ἀθη-
ναίους πίστις καὶ βεβαιότητα ἐκ τῶν
δυνατῶν μηδὲν περὶ σφᾶς νεώτερον βου-
λεύσειν. καὶ ὁ χειμὼν ἐτελεύτα.

52. Τοῦ δ' ἐπιγιγνομένου θέρους εὐθύς
τοῦ τε ἡλίου ἐκλιπὲς τι ἐγένετο περὶ <sup>καὶ ἑβδομὸν
ἔτος τῷ πολέ-
μῳ ἐτελεύτα
τῷδε ὃν ΘΟΥ-
ΚΥΔΙΔΗΣ ΞΥΝΕ-
ΓΡΑΨΕΝ.</sup>
νουμηνίαν καὶ τοῦ αὐτοῦ μηνὸς ἵσταμένου
ἔσεισε. καὶ οἱ Μυτιληναίων φυγάδες καὶ 2
τῶν ἄλλων Λεσβίων, ὁρμώμενοι οἱ
πολλοὶ ἐκ τῆς ἡπείρου καὶ μισθωσάμενοι
ἐκ τε Πελοποννήσου ἐπικουρικὸν καὶ
αὐτόθεν ξυναγείραντες, αἰροῦσι Ροίτειον·
καὶ λαβόντες δισχιλίους στατήρας Φωκα-
ίτας ἀπέδοσαν πάλιν, οὐδὲν ἀδικήσαντες·
καὶ μετὰ τοῦτο ἐπὶ Ἀντανδρον στρατεύ- 3
σαντες προδοσίας γενομένης λαμβάνουσι
τὴν πόλιν. καὶ ἦν αὐτῶν ἡ διάνοια τὰς
τε ἄλλας πόλεις τὰς Ἀκταίας καλουμένας,
ἃς πρότερον Μυτιληναίων νεμομένων

ΣΥΛΩΝ ΥΠΑΡ-
ΧΟΝΤΩΝ.
ΙΔΗΣ ΕΠΙΚΕΙ-
ΜΕΝΗΣ.

Ἀθηναῖοι εἶχον, ἐλευθεροῦν, καὶ πάντων
μάλιστα τὴν Ἀντανδρον, καὶ κρατυνά-
μενοι αὐτήν—ναὺς τε γὰρ εὐπορία ἦν
ποεῖσθαι αὐτόθεν, ^{καὶ Ἰδης mss.} καὶ τὰ ἄλλα σκεύη ^{τῇ ἄλλῃ σκεύῃ mss.}
—ῥαδίως ἀπ' αὐτῆς ὀρμώμενοι τὴν τε ^{corr. B.}
Λέσβον ἐγγὺς οὖσαν κακώσειν καὶ τὰ
ἐν τῇ ἡπείρῳ Αἰολικὰ πολίσματα χειρώ-
⁴ σσεσθαι. καὶ οἱ μὲν ταῦτα παρασκευάζε-
σθαι ἔμελλον.

53. Ἀθηναῖοι δὲ ἐν τῷ αὐτῷ θέρει
ἐξήκοντα ναυσὶ καὶ δισχιλίους ὀπλίταις
ἰππεύσιν τε ὀλίγοις καὶ τῶν ξυμμάχων
Μιλησίους καὶ ἄλλους τινὰς ἄγοντες ^{ἀγαγόντες mss.}
ἐστράτευσαν ἐπὶ Κύθηρα· ἐστρατήγει ^{corr. Cobet.}
δὲ αὐτῶν Νικίας ὁ Νικηράτου καὶ Νικό-
στρατος ὁ Διειτρέφους καὶ Αὐτοκλῆς ὁ ^{Διοτρέφους mss.}
² Τολμαίου. τὰ δὲ Κύθηρα νήσός ἐστιν,
ἐπικείται δὲ τῇ Λακωνικῇ κατὰ Μαλέαν·
Λακεδαιμόνιοι δ' εἰσὶ τῶν περιοίκων, καὶ
κυθηροδίκης, ^ἀ ἐκ τῆς Σπάρτης διέβαινε
αὐτόσε κατὰ ἔτος, ὀπλιτῶν τε φρουρὰν
διέπεμπον αἰεὶ καὶ πολλὴν ἐπιμέλειαν
³ ἐποιούντο. ἦν γὰρ αὐτοῖς τῶν τε ἀπ'
Αἰγύπτου καὶ Λιβύης ὀλκάδων προσβολή,
καὶ λησταὶ ἅμα τὴν Λακωνικὴν ἤσσουν
ἐλύπουν ἐκ θαλάσσης. ^ἀ πᾶσα γὰρ
ἀνέχει πρὸς τὸ Σικελικὸν καὶ Κρητικὸν
πέλαγος.

ἢ ΠΕΡ ΜΟΝΟΝ
ΟΪΟΝ Τ' ἮΝ ΚΑ-
ΚΟΥΡΓΕΪΘΑΙ.

ἐπὶ θαλάσσει.

54. Κατασχόντες οὖν οἱ Ἀθηναῖοι τῷ
στρατῷ δέκα μὲν ναυσὶ καὶ ^{δισχιλίους mss.}
Μιλησίων ὀπλίταις τὴν ^ἀ πόλιν Σκάν-
δειαν καλουμένην αἰροῦσι, τῷ δὲ ἄλλῳ
στρατεύματι ἀποβάντες τῆς νήσου ἐς

τὰ πρὸς Μαλέαν τετραμμένα ἐχώρουν
ἐπὶ τὴν ^ἀ πόλιν τῶν Κυθηρίων, καὶ ^{ἐπὶ θαλάσσει.}
ἡῦρον εὐθὺς ^ἀ ἐστρατοπεδευμένους ἅπαν- ^{ἀγτοῦς.}
τας. καὶ μάχης γενομένης ὀλίγον μὲν ²
τινα χρόνον ὑπέστησαν οἱ Κυθήριοι,
ἔπειτα τραπόμενοι κατέφυγον ἐς τὴν
ἄνω πόλιν, καὶ ὕστερον ξυνέβησαν πρὸς
Νικίαν καὶ τοὺς ξυνάρχοντας Ἀθηναίους
ἐπιτρέψαι περὶ σφῶν αὐτῶν πλὴν θανά-
του. ἦσαν δὲ τινες καὶ γενόμενοι τῷ ³
Νικίᾳ λόγοι πρότερον πρὸς τινὰς τῶν
Κυθηρίων, διὸ καὶ θᾶσσον καὶ ἐπιτηδειό-
τερον τό τε παραντίκα καὶ τὸ ἔπειτα τὰ
τῆς ὁμολογίας ἐπράχθη αὐτοῖς· ἀνέστη-
σαν γὰρ ἂν οἱ Ἀθηναῖοι Κυθηρίους,
Λακεδαιμονίους τε ὄντας καὶ ἐπὶ τῇ
Λακωνικῇ τῆς νήσου οὕτως ἐπικειμένης.
μετὰ δὲ τὴν ξύμβασιν οἱ Ἀθηναῖοι τὴν ⁴
Σκάνδειαν τὸ ἐπὶ τῷ λιμένι πόλισμα
παραλαβόντες ὥς τῶν Κυθήρων φυλακὴν
ποησόμενοι ἔπλευσαν ἐς τε Ἀσίην καὶ
Ἑλὸς καὶ τὰ πλείστα τῶν περὶ θάλασ-
σαν, καὶ ἀποβάσεις ποιούμενοι καὶ
ἐναυλιζόμενοι τῶν χωρίων οὐ καίρως
εἶη ἐδήουν τὴν γῆν ἡμέρας μάλιστα
ἐπτά.

v.l. ἔπειτα τῆς.

γὰρ οἱ mss. corr.
Heilmann.

τὴν τε Σκάνδειαν
mss. corr. B.

καὶ τῶν mss. corr.
B.
ποιησόμενοι mss.
corr. B.

55. Οἱ δὲ Λακεδαιμόνιοι, ἰδόντες μὲν
τοὺς Ἀθηναίους τὰ Κύθηρα ἔχοντας,
προσδεχόμενοι δὲ καὶ ἐς τὴν γῆν σφῶν
ἀποβάσεις τοιαύτας ποιήσεσθαι, ἀθρόα
μὲν οὐδαμοῦ τῇ δυνάμει ἀντετάξαντο,
κατὰ δὲ τὴν χώραν φρουρὰς διέπεμψαν,
ὀπλιτῶν πλῆθος, ὥς ἐκασταχόσε ἔδει,

καὶ τὰ ἄλλα ἐν φυλακῇ πολλῇ ἦσαν, φοβούμενοι μὴ σφίσι νεώτερόν τι γένηται τῶν περὶ τὴν κατάστασιν, γεγενημένου μὲν τοῦ ἐπὶ τῇ νήσῳ πάθους ἀνελπίστου καὶ μεγάλου, Πύλου δὲ ἐχομένης καὶ Κυθήρων καὶ πανταχόθεν σφᾶς περιεστῶτος πολέμου ταχέος καὶ ἀπροφύ-
 2 λάκτου. ὥστε παρὰ τὸ εἰωθὸς ἱππέας τετρακοσίους κατεστήσαντο καὶ τοξότας . . . , ἔς τε τὰ πολεμικά, εἴπερ ποτέ, ^{lacuna R.} ὀκνηρότεροι ἐγένοντο, ξυνεστῶτες παρὰ τὴν ὑπάρχουσαν σφῶν ἰδέαν τῆς παρασκευῆς ναυτικῷ ἀγῶνι, καὶ τούτῳ πρὸς Ἀθηναίους, οἷς τὸ μὴ ἐπιχειρούμενον αἰεὶ ἐλλιπὲς ἦν τῆς δοκῆσεως τι πράξειν.
 3 καὶ ἅμα τὰ τῆς τύχης πολλὰ καὶ ἐν ὀλίγῳ ξυμβάντα παρὰ λόγον αὐτοῖς ἐκπληξιν μεγίστην παρεῖχε, καὶ ἐδέδι-
 4 σαν μήποτε αὐθις ξυμφορὰ τις αὐτοῖς περιτύχῃ οἷα καὶ ἐν τῇ νήσῳ. ἀτολ-
 μότεροι δὲ δι' αὐτὸ ἐς τὰς μάχας ἦσαν ^{ἦσαν mss. corr. Cobet.} καὶ πᾶν ὃ τι κινήσειαν ὥοντο ἀμαρτή-
 σεσθαι διὰ τὸ τὴν γνώμην ἀνεχέγγυοι ^{ἀνεχέγγυον mss. corr. Herwerden.} γεγενῆσθαι ἐκ τῆς πρὶν ἀηθείας τοῦ κακοπραγεῖν.

56. Τοῖς δ' Ἀθηναίοις τότε τὴν παρα-
 θαλάσσιον δηοῦσι τὰ μὲν πολλὰ . . . ^{ἡσύχασαν mss. lacuna R.} ὡς καθ' ἐκάστην φρουρὰν γίγνοιτό
 τις ἀπόβασις, πλήθει τε ἐλάσσους ἕκαστοι ἡγούμενοι εἶναι καὶ ἐν τῷ τοιούτῳ· μία ^{ὡς ἐν τῷ τοιούτῳ Herwerden.} δὲ φρουρά, ἥπερ καὶ ἡμύνατο περὶ Κο-
 τύρταν καὶ Ἀφροδιτίαν, τὸν μὲν ὄχλον ^{Ἀφροδιτίαν mss. Ἀφροδιτίαν He- rodian.} τῶν ψιλῶν ἐσκεδασμένον ἐφόβησεν ἐπι-

ΜΑΛΙΣΤΑ ΔΗ.

δρομῇ, τῶν δὲ ὀπλιτῶν δεξαμένων ὑπε-
 χώρησε πάλιν, καὶ ἄνδρες τέ τινες ἀπέθανον αὐτῶν ὀλίγοι καὶ ὄπλα ἐλήφθη, τροπαῖόν τε στήσαντες οἱ Ἀθηναῖοι ἀπέπλευσαν ἐς Κύθηρα. ἐκ δὲ αὐτῶν 2
 περιέπλευσαν ἐς Ἐπίδαυρον τὴν Λιμη-
 ράν, καὶ δηώσαντες μέρος τι τῆς γῆς ἀφικνοῦνται ἐπὶ Θυρέαν, ἥ ἐστι μὲν τῆς Κυνουρίας γῆς καλουμένης, μεθο-
 ρία δὲ τῆς Ἀργείας καὶ Λακωνικῆς. νεμόμενοι δὲ αὐτὴν ἔδοσαν Λακεδαι-
 μόνιοι Αἰγινήταις ἐκπεσοῦσιν ἐνοικεῖν διὰ τε τὰς ὑπὸ τὸν σεισμόν σφίσι γενομένας καὶ τῶν Εἰλώτων τὴν ἐπανά-
 στασιν εὐεργεσίας καὶ ὅτι Ἀθηναίων ὑπήκοοι ὄντες ὁμῶς πρὸς τὴν ἐκείνων γνώμην αἰεὶ ἔστασαν.

παρέπλευσαν
Cobet.ὑπακούοντες mss.
corr. Cobet.

57. Προσπλέοντων οὖν ἔτι τῶν Ἀθη-
 ναίων οἱ Αἰγινήται τὸ μὲν ἐπὶ τῇ θαλάσσῃ ὃ ἔτυχον οἰκοδομοῦντες τεῖχος ἐκλείπου-
 σιν, ἐς δὲ τὴν ἄνω πόλιν, ἐν ᾗ ὄκουν, ἀπεχώρησαν, ἀπέχουσαν σταδίους μά-
 λιστα δέκα τῆς θαλάσσης. καὶ αὐτοῖς 2
 τῶν Λακεδαιμονίων φρουρὰ μία τῶν περὶ τὴν χώραν, ἥπερ καὶ ξυνετείχιζε, ξυνεσελθεῖν μὲν ^{οὐκ} ἠθέλησαν δεομένων ^{ἐς τὸ τεῖχος.}
 τῶν Αἰγινήτων, ἀλλ' αὐτοῖς κίνδυνος ἐφαίνετο ^{κατακλῆεσθαι· ἀναχωρήσαντες} ^{ἐς τὸ τεῖχος.} δὲ ἐπὶ τὰ μετέωρα ὡς οὐκ ἐνόμιζον ἀξιόμαχοι εἶναι, ἡσύχαζον. ἐν τούτῳ 3
 δὲ οἱ Ἀθηναῖοι κατασχόντες καὶ χωρή-
 σαντες εὐθὺς πάσῃ τῇ στρατιᾷ αἰροῦσι τὴν Θυρέαν. καὶ τὴν τε πόλιν κατέκαυ-

σαν καὶ τὰ ἐνόντα ἐξεπόρθησαν, τοὺς τε Αἰγινήτας, ὅσοι μὴ ἐν χερσὶ διεφθάρησαν, ἄγοντες ἀφίκοντο ἐς τὰς Ἀθήνας καὶ τὸν ἄρχοντα ὃς παρ' αὐτοῖς ἦν τῶν Λακεδαιμονίων, Τάνταλον τὸν Πατρο-
 4 κλέους· ἐζωγρήθη γὰρ τετρωμένος. ἦγον δέ τινας καὶ ἐκ τῶν Κυθήρων ἄνδρας ὀλίγους, οὓς ἐδόκει ἀσφαλείας ἔνεκα μετα-
 στήσαι. καὶ τούτους μὲν οἱ Ἀθηναῖοι ἐβουλεύσαντο καταθέσθαι ἐς τὰς νήσους, καὶ τοὺς ἄλλους Κυθηρίους οἰκούντας τὴν ἑαυτῶν φόρον τέσσαρα τάλαντα φέρειν, Αἰγινήτας δὲ ἀποκτείνειν πάντας ὅσοι ἐάλωσαν διὰ τὴν προτέραν αἰεὶ ποτε ἔχθραν, Τάνταλον δὲ παρὰ τοὺς ἄλλους τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους κατα-
 δῆσαι.

πρέσβεις.

58. Τοῦ δ' αὐτοῦ θέρους ἐν Σικελίᾳ Καμαριναίοις καὶ Γελφοῖς ἐκεχειρία γίγνεται πρῶτον πρὸς ἀλλήλους· εἶτα καὶ οἱ ἄλλοι Σικελιώται ξυνελθόντες ἐς Γέλαν, ἀπὸ πασῶν τῶν πόλεων, ἐς λόγους κατέ-
 στησαν ἀλλήλοις, εἴ πως ξυναλλαγεῖεν. καὶ ἄλλαι τε πολλαὶ γινώμαι ἐλέγοντο ἐπ' ἀμφοτέρα, διαφορομένων καὶ ἀξιούν-
 των, ὥς ἕκαστοί τι ἐλασσοῦσθαι ἐνόμιζον, καὶ Ἑρμοκράτης ὁ Ἑρμωνος Συρακόσιος, ὅσπερ καὶ ἔπεισε μάλιστα αὐτούς, ἐς τὸ κοινὸν τοιούτους δὴ λόγους εἶπεν.

59. “Οὔτε πόλεως ὦν ἐλαχίστης, ὦ Σικελιώται, τοὺς λόγους ποιήσομαι οὔτε

πονουμένης μάλιστα τῷ πολέμῳ, ἐς κοινὸν δὲ τὴν δοκοῦσάν μοι βελτίστην γνώμην εἶναι ἀποφαινόμενος τῇ Σικελίᾳ πάσῃ. καὶ περὶ μὲν τοῦ πολεμεῖν ὥς χαλεπὸν 2 τί ἂν τις πᾶν τὸ ἐνὸν ἐκλέγων ἐν εἰδόσι μακρηγοροίῃ; οὐδεὶς γὰρ οὔτε ἀμαθία ἀναγκάζεται αὐτὸ δρᾶν, οὔτε φόβῳ, ἣν οἴηταί τι πλέον σχήσειν, ἀποτρέπεται. ξυμβαίνει δὲ τοῖς μὲν τὰ κέρδη μείζω φαίνεσθαι τῶν δεινῶν, οἱ δὲ τοὺς κινδύ-
 νους ἐθέλουσιν ὑφίστασθαι πρὸ τοῦ αὐτίκα 3 τι ἐλασσοῦσθαι· αὐτὰ δὲ ταῦτα εἰ μὴ ἐν 3 καιρῷ τύχοιεν ἐκάτεροι πρᾶσσοντες, αἱ παραινέσεις τῶν ξυναλλαγῶν ὠφέλιμοι. ὃ καὶ ἡμῖν ἐν τῷ παρόντι πειθομένοις 4 πλείστου ἂν ἄξιον γένοιτο· τὰ γὰρ ἴδια ἕκαστοι εὖ βουλόμενοι δὴ θέσθαι τό-
 τε πρῶτον ἐπολεμήσαμεν καὶ νῦν πρὸς ἀλλήλους δι' ἀντιλογιῶν πειρώμεθα κατ-
 αλλαγῆναι, καὶ ἦν ἄρα μὴ προχωρήσῃ ἴσον ἐκάστῳ ἔχοντι ἀπελθεῖν, πάλιν πολεμήσομεν.

v.l. μὴ καιρῷ.

v.l. βουλευόμενοι.

60. “Καίτοι γινῶναι χρὴ ὅτι οὐ περι τῶν ιδίων μόνον, εἰ σωφρονούμεν, ἢ ξύνοδος ἔσται, ἀλλ' εἰ ἐπιβουλευομένην τὴν πᾶσαν Σικελίαν, ὥς ἐγὼ κρίνω, ὑπ' Ἀθηναίων δυνησόμεθα ἔτι διασῶσαι καὶ διαλλακτὰς πολὺ τῶν ἐμῶν λόγων ἀναγκαιοτέρους περὶ τῶνδε Ἀθηναίους νομίσαι οἱ δύναμιν ἔχοντες μεγίστην τῶν Ἑλλή-
 νων τὰς τε ἀμαρτίας ἡμῶν τηροῦσι 1 παρόντες, καὶ ὀνόματι ἐννόμῳ ξυμμαχίας τὸ φύσει πολέμιον εὐπρεπῶς ἐς τὸ

ὀλίγαις ναγχι
from 24, supra.

2 ξυμφέρων καθίστανται. πόλεμον γὰρ αἰρομένων ἡμῶν καὶ ἐπαγομένων αὐτούς, ἄνδρας οἳ καὶ τοῖς μὴ ἐπικαλουμένοις αὐτοῖς ^{v.l. τοὺς μὴ ἐπι- καλουμένους.} ἐπιστρατεύουσι, κακῶς τε ἡμᾶς αὐτοὺς ποιοούντων τέλεσι τοῖς οἰκείοις, καὶ τῆς ἀρχῆς ἅμα προκοπόντων ἐκείνοις, εἰκός, ὅταν γνῶσιν ἡμᾶς τετραυχόμενους, καὶ πλέονι ποτε στόλῳ ἐλθόντας αὐτοὺς τάδε πάντα πειράσασθαι ὑπὸ σφᾶς ποεῖσθαι.

61. " Καίτοι τῇ ἑαυτῶν ἐκάστους, εἰ σωφρονούμεν, χρὴ τὰ μὴ προσήκοντα ἐπικτωμένους μᾶλλον ἢ τὰ ἐτοῖμα βλάπτοντας ξυμμάχους τε ἐπάγεσθαι καὶ τοὺς κινδύνους προσλαμβάνειν, νομίσαι τε στάσιν μάλιστα φθείρειν τὰς πόλεις καὶ τὴν Σικελίαν, ἥς γε οἱ ἔνοικοι ξύμπαντες μὲν ἐπιβουλευόμεθα, κατὰ 2 πόλεις δὲ διέσταμεν. ἂν χρὴ γνόντας καὶ ιδιώτην ιδιώτῃ καταλλαγῆναι καὶ πόλιν πόλει, καὶ πειρᾶσθαι κοινῇ σφῶζειν τὴν πᾶσαν Σικελίαν, παρεστάναι δὲ μηδενὶ ὥς οἱ μὲν Δωριῆς ἡμῶν πολέμιοι τοῖς Ἀθηναίοις, τὸ δὲ Χαλκιδικὸν τῇ Ἰάδι 3 ξυγγενείᾳ ἀσφαλές. οὐ γὰρ τοῖς ἔθνεσιν, ὅτι δίχα πέφυκε, τοῦ ἐτέρου ἔχθει ἐπίασιν, ἀλλὰ τῶν ἐν τῇ Σικελίᾳ ἀγαθῶν 4 ἐφίεμενοι, ἂν κοινῇ κεκτήμεθα. ἐδήλωσαν δὲ νῦν ἐν τῇ τοῦ Χαλκιδικικοῦ γένους παρακλήσει· τοῖς γὰρ οὐδεπώποτε σφίσι κατὰ τὸ ξυμμαχικὸν προσβοηθήσασιν αὐτοὶ τὸ δίκαιον μᾶλλον τῆς ξυνθήκης 5 προθύμως παρέσχοντο. καὶ τοὺς μὲν Ἀθη-

ναίους ταῦτα πλεονεκτεῖν τε καὶ προνοεῖσθαι πολλὴ ξυγγνώμη, καὶ οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσι· πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἰκοντος, φυλάσσεσθαι δὲ τὸ ἐπιόν. ὅσοι δὲ γιγνώσκοντες αὐτὰ μὴ ὀρθῶς 6 προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύτατον ἡκεῖ κρίνας, τὸ κοινῶς φοβερὸν ἅπαντας εὖ θέσθαι, ἀμαρτάνομεν. τά- 7 χιστα δ' ἂν ἀπαλλαγῇ ἄγενοιτο, εἰ πρὸς αὐτοῦ. ἀλλήλους ξυμβαῖμεν· οὐ γὰρ ἀπὸ τῆς αὐτῶν ὀρμώνται Ἀθηναῖοι, ἀλλ' ἐκ τῆς τῶν ἐπικαλεσαμένων. καὶ οὕτως οὐ 8 πόλεμος πολέμῳ, εἰρήνῃ δὲ διαφοραὶ ἀπραγμόνως παύσονται, οἳ τ' ἐπὶ κλητοὶ εὐπρεπῶς ἄδικοι ἐλθόντες εὐλόγως ἀπρακτοὶ ἀπίασιν.

παύονται mss. corr. Cobet.

ἀγαθὸν εὖ mss. corr. B.

ἡσυχία . . . πόλεμος mss. corr. Herwerden.

62. " Καὶ τὸ μὲν πρὸς τοὺς Ἀθηναίους τοσοῦτον ἀγαθὸν ὄν εὖ βουλευομένοις εὐρίσκεται· τὴν δὲ ὑπὸ πάντων ὁμολογοῦ- 2 μένην ἄριστον εἶναι εἰρήνην πῶς οὐ χρὴ καὶ ἐν ἡμῖν αὐτοῖς ποιήσασθαι; ἢ δοκεῖτε, εἴ τῷ τι ἔστιν ἀγαθὸν ἢ εἴ τῳ τὰ ἐναντία, οὐχ ἡσυχίαν μᾶλλον ἢ πόλεμον τὸ μὲν παῦσαι ἂν ἐκατέρῳ, τὸ δὲ ξυνδιασῶσαι, καὶ τὰς τιμὰς καὶ λαμπρότητας ἀκινδυνότερας ἔχειν τὴν εἰρήνην, ἀλλὰ τε ὅσα ἐν μήκει λόγων ἂν τις διέλθοι; ἂν χρὴ 3 σκεψαμένους μὴ τοὺς ἐμοὺς λόγους ὑπεριδεῖν, τὴν δὲ αὐτοῦ τιμὰ σωτηρίαν μᾶλλον ἀπ' αὐτῶν προιδεῖν. καὶ εἴ τις βε- 3 βαίως τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἴεται,

ὥσπερ περὶ τοῦ πολέμεϊν.

τῷ παρ' ἐλπίδα μὴ χαλεπῶς σφαλλέσθω, γνούς ὅτι πλείους ἤδη, καὶ τιμωρίαις μετιόντες τοὺς ἀδικούντας καὶ ἐλπίσαντες ἕτεροι δυνάμει τινὶ πλεονεκτήσιν, οἱ μὲν οὐχ ὅσον οὐκ ἠμύναντο ἀλλ' οὐδ' ἐσώθησαν, τοῖς δ' ἀντὶ τοῦ πλέον ἔχειν προσ-

4 τὰ αὐτῶν ξυνέβη. τιμωρία

γὰρ οὐκ εὐτυχεῖ διότι καὶ ἀδικεῖται· οὐδὲ ἰσχύς βέβαιον, διότι καὶ εὐελπι. τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὥς ἐπὶ πλείστον κρατεῖ, πάντων τε σφαλερώτατον ὃν ὅμως καὶ χρησιμώτατον φαίνεται· ἐξ ἴσου γὰρ δεδιότες προμηθία μᾶλλον ἐπ' ἀλλήλους ἐρχόμεθα.

63. "Καὶ νῦν τοῦ ἀφανοῦς τε τούτου

διὰ τὸ ἀτέκμαρτον δέος καὶ διὰ τὸ ἤδη φοβερόν, τοὺς ἐφεστῶτας πολεμίους

ἐκ τῆς χώρας ἀποπέμπωμεν, καὶ αὐτοὶ μάλιστα μὲν ἐς αἰδίων ξυμβῶμεν, εἰ δὲ μή, χρόνον ὥς πλείστον σπείσμενοι τὰς ἰδίας διαφορὰς ἐς αὐθις ἀναβαλώ-

2 μεθα. τὸ ξύμπαν τε δὴ γινώμεν πιθό-

μενοι μὲν ἐμοὶ πόλιν ἔξοντες ἕκαστος ἐλευθέραν, ἀφ' ἧς αὐτοκράτορες ὄντες τὸν εὖ καὶ κακῶς δρῶντα ἐξ ἴσου ἀρετῇ ἀμννούμεθα· ἣν δὲ ἀπιστήσαντες ἄλ-

λοῖς ὑπακούσωμεν, οὐ περὶ τοῦ τιμω- ρήσασθαι ἔτι ἀγῶν, ἀλλὰ καὶ εἰ τύ- χουμεν, φίλοι μὲν ἂν τοῖς ἐχθίστοις, διάφοροι δὲ οἷς οὐ χρή κατ' ἀνάγκην γιγνόμεθα.

64. "Καὶ ἐγὼ μὲν, ἅπερ καὶ ἀρχόμενος εἶπον, πόλιν τε μεγίστην παρεχόμενος

προσκαταλιπεῖν
mss. lacuna B.

δικαίως ὅτι mss.
corr. Badham.

φοβεροὺς mss.

πειθόμενοι mss.
corr. Herwerden.

τιμωρήσασθαι τινα
ἀλλὰ καὶ ἄγαν εἰ
τύχοιμεν mss. τι-
μωρήσασθαι τινα
ἔσται ἀγῶν ἀλλὰ
καὶ εἰ τύχ. J. van
Leeuwen, τιμωρή-
σασθαι ἔτι ἀγῶν
κ.τ.λ. B.
γινόμεθα mss.

ΠΑΡΟΝΤΑΣ ΔΘΗ-
ΝΑΙΟΥΣ ΚΑΤ'
ΔΗΦΟΤΕΡΑ ΕΚ-
ΠΛΑΓΕΝΤΕΣ, ΚΑΙ
ΤΟ ΕΛΛΙΠΕΣ ΤΗΣ
ΓΝΩΜΗΣ ΩΝ
ΕΚΑΣΤΟΣ ΤΙΣ
ΩΗΘΗΜΕΝ ΠΡΑ-
ΞΕΙΝ ΤΑΙΣ ΚΩΛΥ-
ΜΑΙΣ ΤΑΥΤΑΙΣ
ΙΚΑΝΩΣ ΝΟΜΙ-
ΣΑΝΤΕΣ ΕΙΡΧΘΗ-
ΝΑΙ.

καὶ ἐπιῶν τῷ μᾶλλον ἢ ἀμννούμενος
προειδομένους . . . ἀξιῶ προιδόμενος, ξυγχωρεῖν, καὶ μὴ
ὥστε αὐτοὺς mss. αὐτῶν.
corr. Dobree.

τοὺς ἐναντίους οὕτω κακῶς δρᾶν ὥστε αὐτὸς τὰ πλείω βλάπτεσθαι, μηδὲ μωρία φιλονεικῶν ἡγεῖσθαι τῆς τε οἰκείας γνώ- μης ὁμοίως αὐτοκράτωρ εἶναι καὶ ἧς οὐκ ἄρχω τύχης, ἀλλ' ὅσον εἰκὸς ἡσσᾶσθαι. καὶ τοὺς ἄλλους δικαίῳ ταῦτό μοι ποιῆσαι 2 ὑφ' ὑμῶν αὐτῶν καὶ μὴ ὑπὸ τῶν πολεμίων τοῦτο παθεῖν. οὐδὲν γὰρ αἰσχρὸν οἰκείους 3 οἰκείων ἡσσᾶσθαι, ἢ Δωριᾷ τινὰ Δωριῶς ἢ Χαλκιδέα τῶν ξυγγενῶν, τὸ δὲ ξύμπαν

ξύμπαν γείτονας
mss. lacuna B.

οἱ πολεμήσομεν
mss.

. γείτονας ὄντας καὶ ξυνοί- κους μιᾶς χώρας καὶ περιρρύτου καὶ ὄνομα ἐν κεκλημένους Σικελιώτας· πολεμήσομέν τε, οἶμαι, ὅταν ξυμβῇ, καὶ ξυγχωρησόμεθά γε πάλιν καθ' ἡμᾶς αὐτοὺς λόγοις κοινοῖς χρώμενοι. τοὺς δὲ ἄλλοφύλους ἐπελθόν- 4 τας ἀθρόοι αἰεί, ἣν σφρονῶμεν, ἀμννού- μεθα, εἴπερ καὶ καθ' ἐκάστους βλαπτό- μενοι ξύμπαντες κινδυνεύομεν· ξυμμάχους δὲ οὐδέποτε τὸ λοιπὸν ἐπαξόμεθα οὐδὲ διαλλακτάς. τάδε γὰρ ποιοῦντες ἐν τε 5 τῷ παρόντι δυοῖν ἀγαθοῖν οὐ στερή- σομεν τὴν Σικελίαν, Ἀθηναίων τε ἀπαλ- λαγήναι καὶ οἰκείου πολέμου, καὶ ἐς τὸ ἔπειτα καθ' ἡμᾶς αὐτοὺς ἐλευθέραν νε- μούμεθα καὶ ὑπὸ ἄλλων ἡσσον ἐπιβου- λευομένην."

πειθόμενοι mss.
corr. Cobet.

65. Τοιαῦτα τοῦ Ἑρμοκράτους εἰπόν- τος πιθόμενοι οἱ Σικελιώται αὐτοὶ μὲν κατὰ σφᾶς αὐτοὺς ξυνηνέθχυσαν γνώμη ὥστε ἀπαλλάσσεσθαι τοῦ πολέμου ἔχον-

τες ἅ ἕκαστοι ἔχουσι, τοῖς δὲ Καμαρι-
ναίοις Μοργαντίνην εἶναι ἀργύριον τακτὸν
2 τοῖς Συρακοσίοις ἀποδοῦσιν· οἱ δὲ τῶν
Ἀθηναίων ξύμμαχοι παρακαλέσαντες
αὐτῶν τοὺς ἐν τέλει ὄντας εἶπον ὅτι
ξυμβήσονται καὶ αἱ σπονδαὶ ἔσονται
κακείνοις κοιναί. ἐπαινεσάντων δὲ αὐτῶν
ἐποιοῦντο τὴν ὁμολογίαν, καὶ αἱ νῆες τῶν
Ἀθηναίων ἀπέπλευσαν μετὰ ταῦτα ἐκ
3 Σικελίας. ἐλθόντας δὲ τοὺς στρατηγούς
οἱ ἐν τῇ πόλει Ἀθηναῖοι τοὺς μὲν φυγῇ
ἐξημίωσαν, Πυθόδωρον καὶ Σοφοκλέα, τὸν
δὲ τρίτον Εὐρυμέδοντα χρήματα ἐπράξαν-
το, ὥς ἐξὸν αὐτοῖς τὰ ἐν Σικελίᾳ κατα-
στρέψασθαι δώροις πεισθέντες ἀποχωρή- v.l. ἀπεχώρησαν.
4 σειαν. οὕτω τῇ γε παρουσίᾳ εὐτυχία χρώ- τῇ τε παρουσίᾳ mss.
μενοι ἤξιουν σφίσι μηδὲν ἐναντιοῦσθαι,
ἀλλὰ καὶ τὰ δυνατὰ ἐν ἴσῳ καὶ τὰ ἀπο-
ρώτερα μεγάλη τε ὁμοίως καὶ ἐνδεεστέρα
παρασκευῇ κατεργάζεσθαι. αἰτία δ' ἦν ἡ
παρὰ λόγον τῶν πλεόνων εὐπραγία
αὐτοῖς ὑποτιθεῖσα ἰσχὺν τῇ ἐλπίδι. τῆς ἐλπίδος mss.
66. Τοῦ δ' αὐτοῦ θέρους Μεγαρήs οἱ corr. B.
ἐν τῇ πόλει πιεζόμενοι ὑπὸ τε Ἀθη-
ναίων τῷ πολέμῳ, ἀεὶ κατὰ ἔτος ἕκαστον
δὺς ἐσβαλλόντων πανστρατιᾷ ἐς τὴν
χώραν, καὶ ὑπὸ τῶν σφετέρων φυγάδων
τῶν ἐκ Πηγῶν, οἱ στασιασάντων ἐκπε-
σόντες ὑπὸ τοῦ πλήθους χαλεποὶ ἦσαν
ληστεύοντες, ἐποιοῦντο λόγους ἐν ἀλλή-
λοις ὥς χρή δεξαμένους τοὺς φεύγοντας
2 μὴ ἀμφοτέρωθεν τὴν πόλιν φθείρειν. οἱ
δὲ φίλοι τῶν ἔξω τὸν θροῦν αἰσθόμενοι

φανερῶς ^α καὶ αὐτοὶ ἤξιουν τούτου τοῦ μάλλον ἢ πρό-
λόγου ἔχεσθαι. γνόντες δὲ οἱ τοῦ δή- 3 τερον.
μου προστάται οὐ δυνατόν τὸν δῆμον
ἐσόμενον ὑπὸ τῶν κακῶν μετὰ σφῶν
καρτερεῖν, ποιοῦνται λόγους δείσαντες
πρὸς τοὺς τῶν Ἀθηναίων στρατηγούς,
Ἴπποκράτη τε τὸν Ἀρίφρονος καὶ Δη-
μοσθένη τὸν Ἀλκισθένους, βουλόμενοι
ἐνδοῦναι τὴν πόλιν, νομίζοντες ἐλάσσω
σφίσι τὸν κίνδυνον ἢ τοὺς ἐκπεσόντας
ὑπὸ σφῶν κατελθεῖν. ξυνέβησάν τε 4
πρῶτα μὲν τὰ μακρὰ τεῖχη ἐλεῖν Ἀθη-
ναίους—ἦν δὲ σταδίων μάλιστα ὀκτῶ
ἀπὸ τῆς πόλεως ἐπὶ τὴν Νίσαιαν ^α—, τὸν λιμένα
ὅπως μὴ ἐπιβοηθήσωσιν ἐκ τῆς Νι-
σαίας οἱ Πελοποννήσιοι, ἐν ᾗ αὐτοὶ
μόνοι ἐφρούρουν βεβαιότητος ἕνεκα τῶν
Μεγάρων, ἔπειτα δὲ καὶ τὴν ἄνω πό-
λιν πειρᾶσθαι ἐνδοῦναι· ῥᾶον δ' ἤδη
ἔμελλον προσχωρήσειν τούτου γεγενη-
μένου.

67. Οἱ οὖν Ἀθηναῖοι, ἐπειδὴ ἀπὸ τε
τῶν ἔργων καὶ τῶν λόγων παρεσκεύαστο
ἀμφοτέροις, ὑπὸ νύκτα πλεύσαντες ἐς
Μινώαν ^α ὀπλίταις ἑξακοσίοις, ὧν Ἴππο-
κράτης ἡρχεν, ἐν ὀρύγματι ἐκαθέζοντο, τὴν Μεγαρέων
ὅθεν ἐπλίνθηνον ^α καὶ ἀπείχεν οὐ πολὺ·
οἱ δὲ μετὰ τοῦ Δημοσθένους ^α Πλα- 2 τὰ τεῖχη.
ταιῆς τε ψιλοὶ καὶ ἕτεροι περίπολοι τοῦ ἐτέρου
ἐνῆδρευσαν ἐς τὸ Ἐνναλιεῖον, ὃ ἐστὶν
ἐλασσον ἄπωθεν. καὶ ᾗσθετο οὐδεὶς
τὸν Ἐνναλίον mss. εἰ μὴ ^α οἷς ἐπιμελὲς ἦν τὴν νύκτα ταύ- οἱ ἄνδρες.
v.l. ἦν εἶδέναι τὴν
νύκτα. την. καὶ ἐπειδὴ ἕως ἔμελλε γίγνε- 3

ΟΙ ΠΡΟΔΙΔΟΝΤΕΣ
ΤΩΝ ΜΕΓΑ-
ΡΕΩΝ.

ΠΕΙΘΟΝΤΕΣ ΤΟΝ
ΑΡΧΟΝΤΑ.
ΔΙΑ ΤΗΣ ΤΑΦΡΟΥ.

ὅπως τοῖς ἐκ
τῆς μινώας
ἀθηναίοις
ἀφανές δὴ εἶη,
ἢ φύλακῃ, μὴ
ὄντος ἐν τῷ
λίμενι πλοίου
φανεροῦ μη-
δενός.

σθαι, οὗτοι τοιόνδε ἐπόησαν. ἀκάτιον
ἀμφηρικὸν ὡς λησταί—ἐκ πολλοῦ τε-
θεραπευκότες τὴν ἀνοιξιν τῶν πυλῶν—
εἰώθεσαν ἐπὶ ἀμάξῃ ^{α α} κατακομίζειν τῆς
νυκτὸς ἐπὶ τὴν θάλασσαν καὶ ἐκπλεῖν·
καὶ πρὶν ἡμέραν εἶναι πάλιν αὐτὸ τῇ
ἀμάξῃ κομίσαντες ἐς τὸ τεῖχος κατὰ τὰς
4 πύλας ἐσῆγον ^α. καὶ τότε πρὸς ταῖς <sup>ἀφανῆς and ἀφα-
νείς mss.</sup> πύλαις ἤδη ἦν ἡ ἄμαξα, καὶ ἀνοιχθεισῶν
κατὰ τὸ εἰωθὸς ὡς τῷ ἀκατίῳ οἱ Ἀθηναῖοι
—ἐγίγνετο γὰρ ἀπὸ ξυνθήματος τὸ τοιοῦ-
τον—ιδόντες ἔθεον δρόμῳ ἐκ τῆς ἐνέδρας,
βουλόμενοι φθάσαι πρὶν ξυγκλησθῆναι
πάλιν τὰς πύλας καὶ ἕως ἔτι ἡ ἄμαξα
ἐν αὐταῖς ἦν, κώλυμα οὖσα προσθεῖναι·
καὶ αὐτοῖς ἅμα καὶ οἱ ξυμπράσσοντες
Μεγαρήs τοὺς κατὰ τὰς πύλας φύλακας <sup>v.l. τοὺς κατὰ
πύλας.</sup>
5 κτείνουσι. καὶ πρῶτον μὲν οἱ περὶ
τὸν Δημοσθένη Πλαταιῆs τε καὶ περὶ-
πολοι ἐσέδραμον οὐ νῦν τὸ τροπαῖόν ἐστι,
καὶ εὐθὺς ἐντὸς τῶν πυλῶν—ἦσθοντο
γὰρ οἱ ἐγγύτατα Πελοποννήσιοι—μαχό-
μενοι τοὺς προσβοηθούντας οἱ Πλαταιῆs
ἐκράτησαν καὶ τοῖς τῶν Ἀθηναίων ὀπλί-
ταις ἐπιφερομένοις βεβαίους τὰς πύλας
παρέσχον.

68. Ἔπειτα δὲ καὶ τῶν Ἀθηναίων
ἤδη ὁ αἰὲ ἐντὸς γιγνόμενος χωρεῖ ἐπὶ τὸ ^{v.l. ἐχώρει.}
2 τεῖχος. καὶ οἱ Πελοποννήσιοι φρουροὶ
τὸ μὲν πρῶτον ἀντισχόντες ἡμύνοντο ^{v.l. ἡμύναντο.}
ὀλίγοι, καὶ ἀπέθανόν τινες αὐτῶν, οἱ δὲ
πλείους ἐς φυγὴν κατέστησαν, φοβηθέντες
ἐν νυκτί τε πολεμίων προσπεπτωκότων

καὶ τῶν προδιδόντων Μεγαρέων ἀντι-
μαχομένων νομίσαντες τοὺς ἅπαντας
σφᾶς Μεγαρέας προδεδοκέναι. ξυνέπεσε 3
γὰρ καὶ τὸν τῶν Ἀθηναίων κήρυκα ἀφ'
ἑαυτοῦ γνώμης κηρύξαι τὸν βουλόμενον
ἵεναι Μεγαρέων μετὰ Ἀθηναίων θησό-
μενον τὰ ὄπλα. οἱ δ' ὡς ἤκουσαν,
οὐκέτι ἀνέμενον, ἀλλὰ τῷ ὄντι νομίσαντες
κοινῇ πολεμείσθαι κατέφυγον ἐς τὴν
Νίσαιαν. ἅμα δὲ ἔφ' ἐαλωκότων ἤδη 4
τῶν τειχῶν καὶ τῶν ἐν τῇ πόλει
Μεγαρέων θορυβουμένων οἱ πρὸς τοὺς
Ἀθηναίους πράξαντες καὶ ἄλλο μετ'
αὐτῶν πλῆθος ὁ ξυνήδει, ἔφασαν χρήναι
ἀνοίγειν τὰς πύλας καὶ ἐπεξιέναι ἐς
μάχην. ξυνέκειτο δὲ αὐτοῖς τῶν πυλῶν 5
ἀνοιχθεισῶν ἐσπίπτειν τοὺς Ἀθηναίους,
αὐτοὶ δὲ διάδηλοι ἔμελλον ἔσεσθαι· λίπα
γὰρ ἀλείψεσθαι. ^α ἀσφάλεια δὲ αὐτοῖς
μᾶλλον ἐγίγνετο τῆς ἀνοίξεως· καὶ γὰρ
οἱ ἀπὸ τῆς Ἐλευσίνοs κατὰ τὸ ξυγ-
κείμενον τετρακισχίλιοι ὀπλῖται τῶν
Ἀθηναίων καὶ ἱππῆs ἐξακόσιοι οἱ τὴν
νύκτα πορευσόμενοι παρήσαν. ἀληλιμ- 6
μένων δὲ αὐτῶν καὶ ὄντων ἤδη περὶ
τὰς πύλας καταγορεύει τις ξυνειδὼς
τοῖς ἐτέροις τὸ ἐπιβούλευμα. καὶ οἱ
ξυστραφέντες ἀθρόοι ἦλθον καὶ οὐκ
ἔφασαν χρήναι οὔτε ἐπεξιέναι—οὐδὲ γὰρ
πρότερόν πω τοῦτο ἰσχύοντες μᾶλλον
τολμήσαι—οὔτε ἐς κίνδυνον φανερόν τὴν
πόλιν καταγαγεῖν· εἴ τε μὴ πείσεται
τις, αὐτοῦ τὴν μάχην ἔσεσθαι. ἐδήλουν

ἄλλοι mss. corr.
Abresch.

πορευόμενοι mss.
corr. B.

καὶ οἱ mss.

ὅπως μὴ ἀδι-
κῶνται.

δὲ οὐδὲν ὅτι ἴσασι τὰ πρᾶσσόμενα, ἀλλ' ὥς τὰ βέλτιστα βουλευόντες ἰσχυρίζοντο, καὶ ἅμα περὶ τὰς πύλας παρέμενον φυλάσσοντες, ὥστε οὐκ ἐξεγένετο τοῖς ἐπιβουλεύουσι πρᾶξαι ὃ ἐμέλλον.

ἐγένετο mss. corr.
Badham.

69. Γνόντες δὲ οἱ τῶν Ἀθηναίων στρατηγοὶ ὅτι ἐναντίωμά τι ἐγένετο καὶ τὴν πόλιν βία οὐχ οἰοί τε ἔσονται λαβεῖν, τὴν Νίσαιαν εὐθὺς περιετείχιζον, νομίζοντες, εἰ πρὶν ἐπιβοηθήσαι τινα ἐξέλαιον, θάσσον ἂν καὶ τὰ Μέγαρα
- 2 προσχωρήσαι. παρεγένετο δὲ σίδηρός τε ἐκ τῶν Ἀθηνῶν ταχὺ καὶ λιθουργοὶ καὶ τᾶλλα ἐπιτήδεια. ἀρξάμενοι δ' ἀπὸ τοῦ τείχους ὃ εἶχον καὶ διοικοδομήσαντες τὸ πρὸς Μεγαρέας, ἀπ' ἐκείνου ἐκατέρωθεν ἐς θάλασσαν, τάφρον τε καὶ τείχη διελομένη ἢ στρατιά, ἐκ τε τοῦ προαστείου λίθοις καὶ πλίνθοις χρώμενοι, καὶ κόπτοντες τὰ δένδρα καὶ ὕλην, ἀπεσταύρουν εἴ πη δέοιτό τι· καὶ αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρυμα. καὶ ταύτην μὲν τὴν ἡμέραν ὅλην ἠργάζοντο· τῇ δ' ὕστεραία περὶ δειλὴν τὸ τεῖχος ὅσον οὐκ ἀπετετέλεστο, καὶ οἱ ἐν τῇ Νισαίᾳ δέισαντες, σίτου τε ἀπορία—ἐφ' ἡμέραν γὰρ ἐκ τῆς ἄνω πόλεως ἐχρῶντο—καὶ τοὺς Πελοποννησίους οὐ νομίζοντες ταχὺ ἐπιβοηθήσειν τοὺς τε Μεγαρέας πολεμίους ἡγούμενοι, ξυνέβησαν τοῖς Ἀθηναίοις ῥητοῦ μὲν ἕκαστον ἀργυρίου ἀπολυθῆναι ὅπλα παραδόντας, τοῖς δὲ

τοῖς τε mss. corr.
Dobree.

τῆς Νισαίας.

Λακεδαιμονίοις, τῷ τε ἄρχοντι καὶ εἴ τις ἄλλος ἐνῆν, χρῆσθαι Ἀθηναίους ὃ τι ἂν βούλωνται. ἐπὶ τούτοις ὁμολογήσαντες ἐξῆλθον. καὶ οἱ Ἀθηναῖοι τὰ μακρὰ τείχη ἀπορρήξαντες ἀπὸ τῆς τῶν Μεγαρέων πόλεως καὶ τὴν Νίσαιαν παραλαβόντες τᾶλλα παρεσκευάζοντο.

70. Βρασίδης δὲ, κατὰ τοῦτον τὸν χρόνον ἐτύγχανε περὶ Σικυῶνα καὶ Κόρινθον ὢν, ἐπὶ Θράκης στρατείαν παρασκευαζόμενος. καὶ ὥς ἦσθετο τῶν τειχῶν τὴν ἄλωσιν, δέισας περὶ τε τοῖς ἐν τῇ Νισαίᾳ Πελοποννησίοις καὶ μὴ τὰ Μέγαρα ληφθῆ, πέμπει ἐς τε τοὺς Βοιωτοὺς κελεύων κατὰ τάχος στρατιὰ ἀπαντῆσαι ἐπὶ Τριποδίσκον—ἔστι δὲ κώμη τῆς Μεγαρίδος ὄνομα τοῦτο ἔχουσα ὑπὸ τῷ ὄρει τῇ Γερανεῖᾳ—, καὶ αὐτὸς ἔχων ἦλθεν ἐπτακοσίους μὲν καὶ δισχιλίους Κορινθίων ὀπλίτας, Φλεισίων δὲ τετρακοσίους, Σικυνώνων δὲ ἑξακοσίους καὶ τοὺς μεθ' αὐτοῦ ὅσοι ἤδη ξυνειλεγμένοι ἦσαν, οἰόμενος τὴν Νίσαιαν ἔτι καταλήψεσθαι ἀνάλωτον.

ἐπύθετο ἔτυχε mss.
lacuna B.

ὥς δὲ ἐπύθετο —ἔτυχε γὰρ 2 νυκτὸς ἐπὶ τὸν Τριποδίσκον ἐξελθὼν—, ἀπολέξας τριακοσίους τοῦ στρατοῦ, πρὶν ἔκπυστος γενέσθαι, προσῆλθε τῇ τῶν Μεγαρέων πόλει λαθὼν τοὺς Ἀθηναίους ὄντας περὶ τὴν θάλασσαν, βουλόμενος μὲν τῷ λόγῳ καὶ ἅμα εἰ δύναιτο ἔργῳ τῆς Νισαίας πειρᾶσαι, τὸ δὲ μέγιστον, τὴν τῶν Μεγαρέων πόλιν ἐσελθὼν βε-

ὁ τέλλιδος λα-
κεδαιμόνιος.

βαιώσασθαι. καὶ ἡξίου δέξασθαι σφᾶς λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν.

αὐτοῦ.

71. Αἱ δὲ τῶν Μεγαρέων στάσεις φοβούμεναι, οἳ μὲν μὴ τοὺς φεύγοντας σφίσιν ἐσαγαγὼν ἐκβάλλη, οἳ δὲ μὴ αὐτὸ τοῦτο ὁ δῆμος δείσας ἐπιθήται σφίσι καὶ ἡ πόλις ἐν μάχῃ καθ' αὐτὴν οὔσα ἐγγὺς ἐφεδρεούντων Ἀθηναίων ἀπόληται, οὐκ ἐδέξαντο, ἀλλ' ἀμφοτέροις ἐδόκει ἡσυχάσασιν τὸ μέλλον περιδεῖν. 2 ἡλπιζον γὰρ καὶ μάχην ἐκάτεροι ἔσεσθαι τῶν τε Ἀθηναίων καὶ τῶν προσβοηθισάντων, καὶ οὕτω σφίσιν ἀσφαλεστέως ἔχειν οἷς τις εἴη εὖνους κρατήσασιν v.l. ὅστις. προσχωρήσαι· ὁ δὲ Βρασίδης ὡς οὐκ ἔπειθεν, ἀνεχώρησε πάλιν ἐς τὸ ἄλλο στράτευμα,

72. Ἄμα δὲ τῇ ἑφ' οἱ Βοιωτοὶ παρήσαν, διανενομένοι μὲν καὶ πρὶν Βρασίδαν πέμψαι βοηθεῖν ἐπὶ τὰ Μέγαρα, ὡς οὐκ ἄλλοτρίου ὄντος τοῦ κινδύνου, καὶ ἤδη ὄντες πανστρατιᾷ Πλαταιᾶσιν· ἐπειδὴ δὲ καὶ ἦλθεν ὁ ἄγγελος, πολλῶ μᾶλλον ἐρρώσθησαν, καὶ ἀποστείλαντες διακοσίους καὶ δισχιλίους ὀπλίτας καὶ ἱππέας ἐξακοσίους τοῖς πλέοσιν ἀπήλθον πάλιν. 2 παρόντος δὲ ἤδη ξύμπαντος τοῦ στρατεύματος, ὀπλιτῶν οὐκ ἔλασσαν ἐξακισχιλίων, καὶ τῶν Ἀθηναίων τῶν μὲν ὀπλιτῶν περὶ τὴν Νίσαιαν ὄντων καὶ τὴν v.l. περὶ τε τὴν. θάλασσαν ἐν τάξει, τῶν δὲ ψιλῶν ἀνὰ τὸ πεδῖον ἐσκεδασμένων, οἳ ἱππῆς οἳ τῶν Βοιωτῶν ἀπροσδοκίτοις ἐπιπεσόντες τοῖς

ψιλοῖς ἔτρεψαν ἐπὶ τὴν θάλασσαν—ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγαρεῦσιν οὐδαμόθεν ἐπῆλθεν—· ἀντε- 3 πεξελάσαντες δὲ καὶ οἳ τῶν Ἀθηναίων ἐς χεῖρας ἦσαν, καὶ ἐγένετο ἱππομαχία ἐπὶ πολὺ, ἐν ᾗ ἀξιοῦσιν ἐκάτεροι οὐχ ἥσσους γενέσθαι. τὸν μὲν γὰρ ἵππαρχον 4 τῶν Βοιωτῶν καὶ ἄλλους τινὰς οὐ πολλοὺς πρὸς αὐτὴν τὴν Νίσαιαν προσ- ἐλάσαντας οἳ Ἀθηναῖοι ἀποκτείναντες ἐσκύλευσαν καὶ τῶν τε νεκρῶν τούτων κρατήσαντες ὑποσπόνδους ἀπέδωκαν καὶ τροπαῖον ἔστησαν· οὐδὲν μέντοι ἔν γε τῷ παντὶ ἔργῳ βεβαίως οὐδέτεροι ἐτελεύτησαν, ἀλλ' ἀπεκρίθησαν οἳ μὲν Βοιωτοὶ πρὸς τοὺς ἐαυτῶν, οἳ δὲ ἐπὶ τὴν Νίσαιαν.

v.l. προσελάσαντες οἱ προσελάσαντα οἱ Ἀθηναῖοι καὶ mss.

οὐ μέντοι mss. corr. B.

τελευτήσαντες ἀπεκρίθησαν ἀλλ' οἱ mss. corr. B.

73. Μετὰ δὲ τοῦτο Βρασίδης καὶ τὸ στράτευμα ἐχώρουν ἐγγυτέρω τῆς θαλάσσης καὶ τῆς τῶν Μεγαρέων πόλεως, καὶ καταλαβόντες χωρίον ἐπιτήδειον παραταξάμενοι ἡσύχαζον, οἰόμενοι σφίσιν ἐπιέναι τοὺς Ἀθηναίους, καὶ τοὺς Με- 2 γαρέας ἐπιστάμενοι περιορωμένους ὁποτέρων ἡ νίκη ἔσται. Ἰκαλῶς δὲ ἐνόμιζον 2 σφίσιν ἀμφοτέρα ἔχειν, ἅμα μὲν τὸ μὴ ἐπιχειρεῖν προτέρους μηδὲ μάχης καὶ κινδύνου ἐκόντας ἄρξαι, ἐπειδὴ γε ἐν φανερώ ἔδειξαν ἐτοῖμοι ὄντες ἀμύνεσθαι καὶ αὐτοῖς ὥσπερ ἀκουεῖν τὴν νίκην v.l. δικαίως ἀντι- δικαίως ἂν τίθεσθαι, ἐν τῷ αὐτῷ δὲ καὶ πρὸς τοὺς Μεγαρέας ὀρθῶς ξυμβαίνειν.¹ εἰ μὲν γὰρ μὴ ὥφθησαν ἐλθόντες, οὐκ ἂν 3

Corrupt.

ἐν τύχῃ γίνεσθαι σφίσιν, ἀλλὰ σαφῶς
 ἂν ὥσπερ ἡσσηθέντων στερηθῆναι εὐθὺς v.l. ἡσσηθέντες.
 τῆς πόλεως· νῦν δὲ καὶ τυχεῖν αὐτοὺς
 Ἀθηναίους μὴ βουλευθέντας ἀγωνίζεσθαι,
 ὥστε ἀμαχεῖ ἂν περιγενέσθαι αὐτοῖς ὧν
 4 ἔνεκα ἦλθον· ὅπερ καὶ ἐγένετο. οἱ γὰρ
 Μεγαρήs ὡς Μεγαρήs ὡς οἱ
 οἱ Ἀθηναῖοι ἐτάξαντο μὲν κ.τ.λ. mss. lacuna
 παρὰ τὰ μακρὰ τείχη ἐξελθόντες, ἡσύ-
 χαζον δὲ καὶ αὐτοὶ μὴ ἐπιόντων,
 λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοὶ μὴ
 ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον,
 ἐπειδὴ καὶ τὰ πλείω αὐτοῖς προῦκε-
 χωρήκειν, ἄρξασι μάχης πρὸς πλέονας
 αὐτῶν ἢ λαβεῖν νικήσαντας Μέγαρα ἢ
 σφαλέντας τὸ βέλτιστον τοῦ ὀπλιτικοῦ τῷ βελτίστῳ mss.
 βλαφθῆναι, τοῖς δὲ ξυμπάσης τῆς δυνά- corr. B.
 μεως καὶ τῶν παρόντων μέρος ἕκαστον
 κινδυνεύειν εἰκότως ἐθέλειν τολμᾶν.
 1 χρόνον δὲ ἐπισχόντες, ὡς οὐδὲν ἀφ' καὶ ὡς mss. corr.
 ἑκατέρων ἐπεχειρεῖτο, ἀπῆλθον πρότερον B.
 οἱ Ἀθηναῖοι ἐς τὴν Νίσαιαν καὶ αὐθις
 οἱ Πελοποννήσιοι ὅθενπερ ὠρμήθησαν·
 οὕτω δὴ τῷ μὲν Βρασίδῃ αὐτῷ καὶ
 τοῖς ἀπὸ τῶν πόλεων ἄρχουσιν οἱ
 15 τῶν φευγόντων φίλοι, ὡς ἐπικρατή-
 σαντι καὶ τῶν Ἀθηναίων οὐκέτι ἐθελη- ἐθελησάντων mss.
 σόντων μάχεσθαι, θαρσύνοντες μᾶλλον corr. B.
 ἀνοίγουσί τε τὰς πύλας καὶ δεξάμενοι
 καταπεπληγμένων ἤδη τῶν πρὸς τοὺς v.l. πρὸς Ἀθηναί-
 Ἀθηναίους πραξάντων ἐς λόγους ἔρχον-
 16 ται.

74. Καὶ ὕστερον ὁ μὲν διαλυθέντων

Corrupt.

MEΓΑΡΗΣ.

τῶν ξυμμάχων κατὰ πόλεις ἐπανελθὼν
 καὶ αὐτὸς ἐς τὴν Κόρινθον τὴν ἐπὶ
 Θράκης στρατείαν παρεσκευάζεν, οἱ δὲ 2 ἵνα περ καὶ τὸ
 ἐν τῇ πόλει Μεγαρήs, ἀποχωρησάντων
 καὶ τῶν Ἀθηναίων ἐπ' οἶκου, ὅσοι μὲν
 τῶν πραγμάτων τῶν πρὸς τοὺς Ἀθηναίους
 μάλιστα μετέσχον, εἰδότες ὅτι ὥφθησαν
 εὐθὺς ὑπεξῆλθον, οἱ δὲ ἄλλοι κοινο-
 λογησάμενοι τοῖς τῶν φευγόντων φίλοις
 κατὰγουσι τοὺς ἐκ Πηγῶν, ὀρκώσαντες
 πίστεσι μεγάλαις μηδὲν μνησικακήσειν,
 βουλεύσειν δὲ τῇ πόλει τὰ ἄριστα. οἱ δὲ 3
 ἐπειδὴ ἐν ταῖς ἀρχαῖς ἐγένοντο καὶ
 ἐξέτασιν ὅπλων ἐποίησαντο, διαστήσαντες
 τοὺς λόχους ἐξελέξαντο τῶν τε ἐχθρῶν
 καὶ οἱ ἐδόκουν μάλιστα ξυμπράξαι τὰ
 πρὸς τοὺς Ἀθηναίους, ἄνδρας ὡς ἑκατόν,
 καὶ τούτων πέρι ἀναγκάσαντες τὸν δῆμον
 ψῆφον φανεράν διενεγκεῖν, ὡς κατεγνώ-
 σθησαν, ἔκτειναν, καὶ ἐς ὀλιγαρχίαν τὰ
 μάλιστα κατέστησαν τὴν πόλιν. καὶ 4
 πλείστον δὴ χρόνον αὕτη ὑπ' ἐλαχίστων
 γενομένη ἐκ στάσεως μετὰστασις ξυνέ-
 μενεν.

75. Τοῦ δ' αὐτοῦ θέρους τῆς Ἀντάν-
 δρου ὑπὸ τῶν Μυτιληναίων, μελλούσης
 κατασκευάζεσθαι, οἱ τῶν ἀργυρολόγων
 νεῶν, στρατηγοί, Δημόδοκος καὶ Ἀρι-
 στείδης, ὄντες περὶ Ἑλλάσποντον—
 ὁ γὰρ τρίτος αὐτῶν Λάμαχος δέκα ναυ-
 σὶν ἐς τὸν Πόντον ἐσεπεπλεύκει—ὡς
 ἡσθάνοντο τὴν παρασκευὴν τοῦ χωρίου
 καὶ ἐδόκει αὐτοῖς δεινὸν εἶναι μὴ ὥσπερ

πραγμάτων πρὸς
 mss. corr. Her-
 werden.

ξυνέμεινεν mss.
 corr. B.

ἀργυρολόγων Ἀθη-
 ναίων mss. corr.
 Herwerden.

ἵνα περ καὶ τὸ
 πρῶτον ὥρ-
 μητο.

ὥσπερ διανο-
 οῦντο.

ἀθηναίων.

ἐπὶ τῇ σάμῳ.

τὰ Ἀναία γένηται, ἔνθα οἱ φεύγοντες τῶν Σαμίων καταστάντες τοὺς τε Πελοποννησίους ὠφελούν ἐς τὰ ναυτικά κυβερνήτας πέμποντες καὶ τοὺς ἐν τῇ πόλει Σαμίους ἐς ταραχὴν καθίστασαν καὶ τοὺς ἐξιόντας ἐδέχοντο· οὕτω δὲ ξυναγείραντες ἀπὸ τῶν ξυμμάχων στρατιὰν καὶ πλεύσαντες, μάχῃ τε νικήσαντες τοὺς ἐκ τῆς Ἀντάνδρου ἐπεξελθόντας, 2 ἀναλαμβάνουσι τὸ χωρίον πάλιν. καὶ οὐ πολὺ ὕστερον ἐς τὸν Πόντον ἐσπλεύσας Λάμαχος, ἐν τῇ Ἡρακλεώτιδι ὁρμίσας ἐς τὸν Κάλητα ποταμὸν ἀπόλλυσι τὰς ναῦς ὕδατος ἄνωθεν γενομένου καὶ κατελθόντος αἰφνιδίου τοῦ ρεύματος. αὐτὸς τε καὶ ἡ 3 στρατιὰ περὶ διὰ Βιθυνῶν Θρακῶν ἀφικνέεται ἐς Καλχηδόνα τὴν ἐπὶ τῷ στόματι τοῦ Πόντου Μεγαρέων ἀποικίαν. v.l. ὁρμήσας. Χαλκηδόνα mss.

οἱ εἰς πέραν
ἐν τῇ δαίᾳ.ἀθηναίων στρα-
τηγός.ὥσπερ οἱ ἀθη-
ναῖοι.

76. Ἐν δὲ τῷ αὐτῷ θέρει καὶ Δημοσθένης τεσσαράκοντα ναυσὶν ἀφικνέεται ἐς Ναύπακτον, εὐθὺς μετὰ τὴν ἐκ τῆς Μεγαρίδος ἀναχώρησιν. τῷ 2 γὰρ Ἰπποκράτει καὶ ἐκείνῳ τὰ Βοιωτὰ πράγματα ἀπὸ τινῶν ἀνδρῶν ἐν ταῖς πόλεσιν ἐπράσσετο, βουλομένων μεταστῆσαι τὸν κόσμον καὶ ἐς δημοκρατίαν τρέψαι· καὶ Πτοιοδώρου μάλιστ' ἀνδρὸς φυγάδος ἐκ Θηβῶν ἐσηγυμένου τάδε αὐτοῖς παρεσκευάσθη. 3 Σίφας μὲν ἐμελλόν τινες προδώσειν· αἱ δὲ Σίφαί εἰσι τῆς Θεσπικῆς γῆς ἐν τῷ Κρισαίῳ κόλπῳ ἐπιθαλασσίδιοι. Χαιρώνειαν δέ, ἢ ἐς Ὀρχομενὸν τὸν Μινύειον

Φανότιδι mss.

v.l. νεωτερίζοι.

v.l. τοιαύτη παρε-
σκευάζετο.

πρότερον καλούμενον, νῦν δὲ Βοιωτίον, ξυντελεῖ, ἄλλοι ἐξ Ὀρχομενοῦ ἐνεδίδοσαν, καὶ οἱ Ὀρχομενίων φυγάδες ξυνέπρασσον τὰ μάλιστα καὶ ἀνδρας ἐμισθοῦντο ἐκ Πελοποννήσου· ἔστι δὲ ἡ Χαιρώνεια ἔσχατον τῆς Βοιωτίας πρὸς τῇ Φανοτίδι τῆς Φωκίδος, καὶ Φωκέων μετεῖχόν τινες. τοὺς δὲ Ἀθηναίους ἔδει Δῆλιον κατα- 4 λαβεῖν τὸ ἐν τῇ Ταναγραίᾳ πρὸς Εὐβοίαν τετραμμένον, ἅμα δὲ ταῦτα ἐν ἡμέρᾳ ῥῆτῇ γίγνεσθαι, ὅπως μὴ ξυμ- βοηθήσωσιν ἐπὶ τὸ Δῆλιον οἱ Βοιωτοὶ ἀθρόοι, ἀλλ' ἐπὶ τὰ σφέτερα αὐτῶν ἕκαστοι κινούμενα. καὶ εἰ κατορθοῖτο ἡ 5 πείρα καὶ τὸ Δῆλιον τειχισθεῖν, ῥαδίως ἤλπιζον, εἰ καὶ μὴ παραυτίκα νεωτερίζοιτό τι τῶν κατὰ τὰς πολιτείας τοῖς Βοιωτοῖς, ἐχομένων τούτων τῶν χωρίων καὶ ληστευομένης τῆς γῆς καὶ οὔσης ἐκάστοις διὰ βραχείας ἀποστροφῆς οὐ μενεῖν κατὰ χώραν τὰ πράγματα, ἀλλὰ χρόνῳ τῶν Ἀθηναίων μὲν προσιόντων τοῖς ἀφεστηκόσι, τοῖς δὲ οὐκ οὔσης ἀθρόας τῆς δυνάμεως, καταστήσειν αὐτὰ ἐς τὸ ἐπι- 6 τήδειον. ἡ μὲν οὖν ἐπιβουλὴ τοιαύτη.

ἀπόλλωνος
ἱερὸν.

77. Ὁ δὲ Ἰπποκράτης αὐτὸς μὲν ἐκ τῆς πόλεως δύναμιν ἔχων, ὅποτε καιρὸς εἴη, ἐμελλε στρατεύειν ἐς τοὺς Βοιωτοὺς, τὸν δὲ Δημοσθένη προαπέ- στειλε ταῖς τεσσαράκοντα ναυσὶν ἐς τὴν Ναύπακτον, ὅπως ἐξ ἐκείνων τῶν χωρίων στρατὸν ξυλλέξας Ἀκαρνάνων τε καὶ τῶν ἄλλων ξυμμάχων πλέοι ἐπὶ τὰς Σίφας

ὥς προδοθησομένας· ἡμέρα δ' αὐτοῖς
 2 εἴρητο ἢ ἔδει ἅμα ταῦτα πράσσειν. καὶ
 ὁ μὲν Δημοσθένης ἀφικόμενος, Οἰνιάδας
 δὲ ὑπὸ τε Ἀκαρνάνων πάντων κατηναγ-
 κασμένους καταλαβὼν ἐς τὴν Ἀθηναίων
 ξυμμαχίαν καὶ αὐτὸς ἀναστήσας τὸ ξυμ-
 μαχικὸν τὸ ἐκεῖ πᾶν, ἐπὶ Σαλύνθιον καὶ ^{ἐκείνη mss. corr.}
 Ἀγραίους στρατεύσας πρῶτον καὶ προσ- ^{Cobet.}
 ποησάμενος τὰλλα ἡτοιμάζετο ὥς ἐπὶ
 τὰς Σίφας, ὅταν δέη, ἀπαντησόμενος.

78. Βρασίδης δὲ κατὰ τὸν αὐτὸν
 χρόνον τοῦ θέρους πορευόμενος ἐπτακο-
 σίοις καὶ χιλίοις ὀπλίταις ἐς τὰ ἐπὶ
 Θράκης ἐπειδὴ ἐγένετο ἐν Ἡρακλείᾳ τῇ
 ἐν Τραχίνι καί, προπέμψαντος αὐτοῦ
 ἀγγελοῦ ἐς Φάρσαλον παρὰ τοὺς ἐπιτη-
 δείους ἀξιούντος διάγειν ἑαυτὸν καὶ τὴν
 στρατίαν, ἦλθον ἐς Μελίτειαν τῆς ^{Μελιτίαν mss.}
 Ἀχαιᾶς Πάναιρός τε καὶ Δῶρος καὶ
 Ἴππολοχίδης καὶ Τορύλαος καὶ Στρόφα-
 κας, πρόξενος ὢν Χαλκιδέων, τότε δὴ
 2 ἐπορεύετο. ἦγον δὲ καὶ ἄλλοι Θεσσα-
 λῶν αὐτὸν καὶ ἐκ Λαρίσης Νικωνίδης, ^{Νικωνίδης mss.}
 Περδίκκα ἐπιτήδειος ὢν. τὴν γὰρ Θεσ- ^{corr. Naber.}
 σαλίαν ἄλλως τε οὐκ εὐπορον ἦν διέναι
 ἄνευ ἀγωγοῦ μετὰ ὅπλων γε δὴ, καὶ τοῖς ^{καὶ μετὰ mss. corr.}
 πᾶσί γε ὁμοίως Ἕλλησιν ὑποπτον καθει- ^{Cobet.}
 στήκει τὴν τῶν πέλας μὴ πείσαντας
 διέναι· τοῖς τε Ἀθηναίοις αἰεὶ ποτε τὸ
 πλῆθος τῶν Θεσσαλῶν εὖνουν ὑπῆρχεν.
 3 ὥστε εἰ μὴ δυναστεία μᾶλλον ἢ ἰσονομία
 ἐχρῶντο κατὰ τὸ ἐγχώριον οἱ Θεσσαλοί, ^{ἐχρῶντο τὸ mss.}
 οὐκ ἂν ποτε προῆλθεν, ἐπεὶ καὶ τότε ^{corr. Cobet.}
^{ἐχρῶντο ἐγχωρίῳ}
^{Hude.}

πορευόμενῳ αὐτῷ ἀπαντήσαντες ἄλλοι
 τῶν τὰναντία τούτοις βουλομένων ἐπὶ τῷ
 Ἐνιπεὶ ποταμῷ ἐκόλουν καὶ ἀδικεῖν
 ἔφασαν ἄνευ τοῦ πάντων κοινοῦ πορευ-
 ὄμενον. οἱ δὲ ἄγοντες οὔτε ἀκούτων 4
 ἔφασαν διάξειν, αἰφνιδίον τε παραγενό-
 μενον ξένοι ὄντες κομίζειν. ἔλεγε δὲ ὁ Βρα- ^{καὶ αὐτὸς.}
 σίδης τῇ Θεσσαλῶν γῇ φίλος ὢν ἰέναι, καὶ ^{καὶ αὐτοῖς.}
 Ἀθηναίοις πολεμίοις οὔσι καὶ οὐκ ἐκείνοις
 ὅπλα ἐπιφέρειν, Θεσσαλοῖς τε οὐκ εἰδέναι
 καὶ Λακεδαιμονίοις ἔχθραν οὔσαν ὥστε τῇ
 ἀλλήλων γῇ μὴ χρῆσθαι, νῦν τε ἀκούτων
 ἐκείνων οὐκ ἂν προελθεῖν—οὐδὲ γὰρ ἂν
 δύνασθαι—, οὐ μέντοι ἀξιοῦν γε εἶργε-
 σθαι. καὶ οἱ μὲν ἀκούσαντες ταῦτα ἀπῆλ- 5
 θον· ὁ δὲ κελευόντων τῶν ἀγωγῶν, πρίν
 τι πλέον ξυστῆναι τὸ κωλύσον, ἐχώρει
 οὐδὲν ἐπισχῶν δρόμῳ. καὶ ταύτῃ μὲν τῇ
 ἡμέρᾳ, ἣ ἐκ τῆς Μελιτείας ἀφώρμησεν,
 ἐς Φάρσαλόν τε ἐτέλεσε καὶ ἐστρατοπε-
 δεύσατο ἐπὶ τῷ Ἀπιδανῷ ποταμῷ, ἐκεῖθεν
 δὲ ἐς Φάκιον, καὶ ἐξ αὐτοῦ ἐς Περραιβίαν.
 ἀπὸ δὲ τούτου ἤδη οἱ μὲν τῶν Θεσσαλῶν 6
 ἀγωγοὶ πάλιν ἀπῆλθον, οἱ δὲ Περραιβοὶ
 αὐτόν, ὑπήκοοι ὄντες Θεσσαλῶν, κατέστη-
 σαν ἐς Δίον τῆς Περδίκκου ἀρχῆς, ὃ ὑπὸ
 τῷ Ὀλύμπῳ Μακεδονίας πρὸς Θεσσαλοὺς
 πόλισμα κεῖται.

79. Τούτῳ τῷ τρόπῳ Βρασίδης Θεσ-
 σαλίαν φθάσας διέδραμε πρίν τινα κωλύ-
 ειν παρασκευάσασθαι, καὶ ἀφίκετο ὥς
 Περδίκκαν καὶ ἐς τὴν Χαλκιδικήν. ἐκ γὰρ 2
 τῆς Πελοποννήσου, ὡς τὰ τῶν Ἀθη-

v.l. νῦν δὲ.

Μακεδονίας α', i.e.
 πρῶτον Dobree.

ναίων ηντύχει, δείσαντες οἱ τε ἐπὶ Θρά-
κης ἀφεστῶτες Ἀθηναίων καὶ Περδίκκας
ἐπηγάγοντο τὸν στρατὸν, οἱ μὲν Χαλκι-
δῆς νομίζοντες ἐπὶ σφᾶς πρῶτον ὁρμήσειν ^{ἐξήγαγον mss.}
^{corr. Dobree.}

ΑΥΤΩΝ.

τοὺς Ἀθηναίους—καὶ ἅμα αἱ πλησιό-
χωροι πόλεις, αἱ οὐκ ἀφεστηκυῖαι ξυνεπῆ-
γον κρύφα—, Περδίκκας δὲ πολέμιος μὲν
οὐκ ὦν ἐκ τοῦ φανεροῦ, φοβούμενος δὲ
καὶ αὐτὸς τὰ παλαιὰ διάφορα τῶν Ἀθη-
ναίων καὶ μάλιστα βουλόμενος Ἀρρα-
βαῖον τὸν Λυκηστῶν βασιλέα παρα-
στήσασθαι. ξυνέβη δὲ αὐτοῖς, ὥστε
ῥᾶν ἐκ τῆς Πελοποννήσου στρατὸν ἐξα-
γαγεῖν, ἢ τῶν Λακεδαιμονίων ἐν τῷ
παρόντι κακοπραγία.

ΑΥΤΟΥΣ.

80. Τῶν γὰρ Ἀθηναίων ἐγκειμένων
τῇ Πελοποννήσῳ καὶ οὐχ ἥκιστα τῇ
ἐκείνων γῇ, ἥλπιζον ἀποστρέφειν, μάλι-
στα, εἰ ἀντιπαραλυποῖεν πέμψαντες ἐπὶ
τοὺς ξυμμάχους αὐτῶν στρατιάν, ἄλ-
λως τε καὶ ἐτοίμων ὄντων τρέφειν τε καὶ

2 ἐπὶ ἀποστάσει σφᾶς ἐπικαλουμένων. καὶ
ἅμα τῶν Εἰλώτων βουλομένοις ἦν ἐπὶ
προφάσει ἐκπέμψαι, μὴ τι πρὸς τὰ

ΤΗΣ ΠΥΛΟΥ
ΕΧΟΜΕΝΗΣ.

3 παρόντα, νεωτερίσωσιν· ἐπεὶ καὶ τότε
ἔπραξαν· φοβούμενοι αὐτῶν τὴν . . . ὅτη-
τα καὶ τὸ πλήθος—αἰ γὰρ τὰ πολλὰ
Λακεδαιμονίοις πρὸς τοὺς Εἰλωτας τῆς
φυλακῆς πέρι μάλιστα καθειστήκει—

προεῖπον αὐτῶν ὅσοι ἀξιοῦσιν ἐν τοῖς
πολεμικοῖς γεγενῆσθαι σφίσιν ἄριστοι,
κρίνεσθαι, ὡς ἐλευθερώσοντες, πείραν
ποιοῦμενοι καὶ ἡγούμενοι τούτους σφίσιν

σκαίωται οἱ
νεότητα mss.
lacuna B.

πολεμίοις mss.
corr. Herwerden.

ὑπὸ φρονήματος, οἵπερ καὶ ἡξίωσαν
πρῶτος ἕκαστος ἐλευθεροῦσθαι, μάλιστα
ἂν καὶ ἐπιθέσθαι. καὶ προκρινάντων ἐς 4
δισχιλίους οἱ μὲν ἐστεφανώσαντό τε καὶ
τὰ ἱερὰ περιῆλθον ὡς ἡλευθερωμένοι, οἱ
δὲ οὐ πολλῷ ὕστερον ἡφάνισάν τε αὐτοὺς
καὶ οὐδείς ἦσθετο ὅτῳ τρόπῳ ἕκαστος
διεφθάρη. καὶ τότε προθύμως τῷ Βρασίδῃ 5
αὐτῶν ξυνέπεμψαν ἐπτακοσίους ὀπλίτας,
τοὺς δ' ἄλλους ἐκ τῆς Πελοποννήσου
μισθῷ πείσας ἐξήγαγεν.

προκρίναντες mss.
corr. Hude.

βουλόμενον mss.
corr. Hude.

v.l. προθύμησαν.

81. Αὐτὸν τε Βρασίδαν βουλόμενοι
μάλιστα Λακεδαιμόνιοι ἀπέστειλαν. προῦ-
θυμήθησαν δὲ καὶ οἱ Χαλκιδῆς. τό τε 2
γὰρ παραντίκα ἑαυτὸν παρασχὼν δίκαιον
καὶ μέτριον ἐς τὰς πόλεις ἀπέστησε τὰ
πολλά, τὰ δὲ προδοσία εἶλε τῶν χωρίων,
ὥστε τοῖς Λακεδαιμονίοις γίνεσθαι ξυμ-
βαίνειν τε βουλομένοις, ὅπερ ἐπόησαν,
ἀνταπόδοσιν, χωρίων καὶ τοῦ πολέμου
ἀπὸ τῆς Πελοποννήσου λώφειν· ἐς τε
τὸν χρόνον ὕστερον πόλεμον ἢ τότε
Βρασίδου ἀρετὴ καὶ ξύνεσις, τῶν μὲν
πείρα αἰσθομένων, τῶν δὲ ἀκοῇ, μάλιστα
ἐπιθυμίαν ἐνεπόει τοῖς Ἀθηναίων ξυμ-
μάχοις ἐς τοὺς Λακεδαιμονίους. πρῶτος 3
γὰρ ἐξελθὼν καὶ δόξας εἶναι κατὰ πάντα
ἀγαθὸς ἐλπίδα ἐγκατέλιπε βέβαιον ὡς
καὶ οἱ ἄλλοι τοιοῦτοί εἰσιν.

82. Τότε δ' οὖν ἀφικομένου αὐτοῦ ἐς
τὰ ἐπὶ Θράκης οἱ Ἀθηναῖοι πυθόμενοι
τὸν τε Περδίκκαν πολέμιον ποιοῦνται,
νομίσαντες αὐτίον εἶναι τῆς παρόδου, καὶ

ἄνδρα ἐν τε τῇ
σπάρτῃ δο-
κοῦντα δρα-
στήριον εἶναι
ἐς τὰ πάντα καὶ
ἐπειδὴ ἐξῆλθε
πλείστον δῆλον
λακεδαιμονίοις
γενόμενον.
καὶ ἀποδοχὴν.

μετὰ τὰ ἐκ
σικελίας.

νομισάντων.

τῶν ταύτη ξυμμάχων φυλακὴν πλέονα κατεστήσαντο.

αὐτῷ.

πρὸ πολέμου.

83. Περδίκκας δὲ Βρασίδαν καὶ τὴν στρατιὰν εὐθύς λαβὼν μετὰ τῆς ἑαυτοῦ δυνάμεως στρατεύει ἐπὶ Ἀρραβαῖον τὸν Βρομεροῦ, Λυγκηστῶν Μακεδόνων βασιλέα, ὁμορον ὄντα, διαφορᾶς τε αὐτοῦ οὐσης καὶ βουλόμενος καταστρέψασθαι. ἐπεὶ δὲ ἐγένετο τῷ στρατῷ μετὰ τοῦ Βρασίδου ἐπὶ τῇ ἐσβολῇ τῆς Λύγκου, Βρασίδης ἐς λόγους ἔφη βούλεσθαι πρῶτον ἐλθὼν Ἀρραβαῖον ξύμμαχον Λακεδαιμονίων, ἣν δύνηται, ποῆσαι. καὶ γάρ τι καὶ Ἀρραβαῖος ἐπεκηρυκεύετο, ἐτοῖμος ὢν Βρασίδᾳ μέσῳ δικαστῇ ἐπιτρέπειν· καὶ οἱ Χαλκιδέων πρέσβεις ξυμπαρόντες ἐδίδασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδίκκᾳ τὰ δεινά, ἵνα προθυμότερῳ ἔχοιεν καὶ ἐς τὰ ἑαυτῶν χρῆσθαι. ἅμα δέ τι καὶ εἰρήκεσαν τοιοῦτον οἱ παρὰ τοῦ Περδίκκου ἐν τῇ Λακεδαίμονι, ὥς πολλὰ αὐτοῖς τῶν περὶ αὐτὸν χωρίων ξύμμαχα ποήσοι, ὥστε ἐκ τοῦ τοιοῦτου κοινῇ μᾶλλον ὁ Βρασίδης τὰ τοῦ Ἀρραβαίου ἡξίου πράσσειν. Περδίκκας δὲ οὐτε δικαστὴν ἔφη Βρασίδαν τῶν σφετέρων διαφορῶν ἀγαγεῖν, μᾶλλον δὲ καθαιρέτην ὢν ἂν αὐτὸς ἀποφαίνοιη πολεμίων, ἀδικήσειν τε εἰ αὐτοῦ τρέφοντος τὸ ἥμισυ τοῦ στρατοῦ ξυνέσται Ἀρραβαίῳ. ὁ δὲ ἄκουτος καὶ ἐκ διαφορᾶς ξυγγίγνεται, καὶ πεισθεὶς τοῖς λόγοις ἀπήγαγε τὴν στρατιὰν πρὶν ἐσβαλεῖν ἐς τὴν χώραν. Περδίκκας δὲ μετὰ τοῦτο

Βρασίδης λόγοις
mss. corr. Her-
werden.

τρίτον μέρος ἀνθ' ἡμίσεος τῆς τροφῆς ἐδίδου, νομίζων ἀδικεῖσθαι.

πρὸς ἀλλήλους
Cobet.

v.l. ἀκούσαντας.

84. Ἐν δὲ τῷ αὐτῷ θέρει εὐθύς ὁ Βρασίδης ἔχων καὶ Χαλκιδέας ἐπὶ Ἀκανθὸν τὴν Ἀνδρίων ἀποικίαν ὀλίγον πρὸ τρυγῆτου ἐστράτευσεν. οἱ δὲ περὶ τοῦ δέχεσθαι αὐτὸν κατ' ἀλλήλους ἐστασίαζον, οἳ τε μετὰ τῶν Χαλκιδέων ξυνεπάγοντες καὶ ὁ δῆμος. ὅμως δὲ διὰ τοῦ καρποῦ τὸ δέος πεισθὲν τὸ πλῆθος ὑπὸ τοῦ Βρασίδου δέξασθαι τε αὐτὸν μόνον καὶ ἀκούσαντες βουλευσασθαι, δέχεται· καὶ καταστὰς ἐπὶ τὸ πλῆθος—ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν—ἔλεγε τοιάδε.

ἔτι ἔζω ὄντος.

85. “Ἡ μὲν ἔκπεμψίς μου καὶ τῆς στρατιᾶς, ὧς Ἀκάνθιοι, γεγένηται τὴν αἰτίαν ἐπαληθεύουσα ἦν ἀρχόμενοι τοῦ πολέμου προεῖπομεν ἐλευθεροῦντες τὴν Ἑλλάδα πολεμήσειν· εἰ δὲ χρόνῳ ἐπήλθομεν, σφαλέντες τῆς ἀπὸ τοῦ ἐκεῖ πολέμου δόξης, ἣ διὰ τάχους αὐτοὶ ἄνευ τοῦ ὑμετέρου κινδύνου ἡλπίσαμεν Ἀθηναίους καθαιρήσειν, μηδεὶς μεμφθῇ· νῦν γάρ, ὅτε παρέσχεν, ἀφειγμένοι καὶ μετὰ ὑμῶν πειρασόμεθα κατεργάζεσθαι αὐτούς. θαυμάζω δὲ τῇ τε ἀποκλήσει μου τῶν πυλῶν καὶ εἰ μὴ ἀσμένοις ὑμῖν ἀφῆγμαι. ἡμεῖς μὲν γὰρ οἱ Λακεδαιμόνιοι οἰόμενοι τε παρὰ ξυμμάχους καὶ πρὶν ἔργῳ ἀφικέσθαι τῇ γοῦν γνώμῃ ἤξειν καὶ βουλομένοις ἔσεσθαι, κίνδυνόν τε τοσόνδε ἀνερρίψαμεν διὰ τῆς ἀλλοτρίας πολλῶν

ὑπὸ Λακεδαι-
μονίων.

Ἀθηναίοις.

ἡμερῶν ὁδὸν ἰόντες καὶ πᾶν τὸ πρόθυμον
 5 παρέσχομεν· ὑμεῖς δὲ εἴ τι ἄλλο ἐν νῶ παρεχόμενοι mss.
 ἔχετε ἢ εἰ ἐναντιώσεσθε τῇ τε ὑμετέρᾳ corr. B.
 αὐτῶν ἐλευθερίᾳ καὶ τῇ τῶν ἄλλων καὶ τῶν mss. corr.
 6 Ἑλλήνων, δεινὸν ἂν εἴη. καὶ γὰρ οὐχ Cobet.
 ὅτι αὐτοὶ ἀνθίστασθε, ἀλλὰ καὶ οἷς ἂν οὐ μόνον ὅτι mss.
 ἐπίω ἡσόν τις ἐμοὶ πρόσεισι, δυσχερὲς
 ποιούμενοι εἰ ἐπὶ οὓς πρῶτον ἦλθον ὑμᾶς,
 ὡς πόλιν ἀξιοχρεῶν παρεχομένους καὶ καὶ πόλιν mss.
 ξύνεσιν δοκοῦντας ἔχειν, μὴ ἐδέξασθε· corr. B.
 καὶ τὴν αἰτίαν οὐ δόξω πιστὴν ἀποδεικ- οὐχ ἔξω mss. corr.
 νύναι, ἀλλ' ἢ ἄδικον τὴν ἐλευθερίαν Hude.
 ἐπιφέρειν ἢ ἀσθενὲς καὶ ἀδύνατος τιμωρή-
 σαι τὰ πρὸς Ἀθηναίους, ἣν ἐπίωσιν,
 7 ἀφίχθαι. καίτοι στρατιᾷ γε τῇδ' ἐπὶ
 Νίσαιαν ἐμοῦ βοηθήσαντος οὐκ ἠθέλησαν
 Ἀθηναῖοι πλεονες ὄντες προσμεῖξαι, ὥστε
 οὐκ εἰκὸς νηίτην γε αὐτοὺς ἄ στρατὸν ἰσο- νηίτη . . . στρατῷ
 παλῇ ἐφ' ὑμᾶς ἀποστεῖλαι. ἴσον πληθὸς ἐφ' mss. corr. B.
 86. "Αὐτός τε οὐκ ἐπὶ κακῷ, ἐπ'
 ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελή-
 λυθα, ὅρκοις τε ἄ καταλαβὼν τὰ τέλη
 τοῖς μεγίστοις ἢ μὴν οὓς ἂν ἔγωγε προσ-
 αγάγωμαι ξυμμάχους ἔσεσθαι αὐτονό-
 μους, καὶ ἅμα οὐχ ἵνα ξυμμάχους ὑμᾶς
 ἔχωμεν ἢ βία ἢ ἀπάτῃ προσλαβόντες,
 ἀλλὰ τούναντίον ὑμῖν δεδουλωμένοις ἄ
 2 ξυμμαχήσουντες. οὐκ οὐκ ἀξιώ οὐτ' αὐτὸς
 ὑποπτεύεσθαι, πίστεις γε διδούς τὰς πίστεις τε mss.
 μεγίστας, οὐτε τιμωρὸς ἀδύνατος νομι- corr. Reiske.
 σθῆναι, προσχωρεῖν τε ὑμᾶς θαρσύν-
 3 σοντας. καὶ εἴ τις ἰδίᾳ τινὰ δεδιὼς
 ἄρα, μὴ ἐγὼ τισι προσθῶ τὴν πόλιν,

Οὐ μόνον.

ἦν νῦν ἐγὼ
ἔχω.τῷ ἐν Νισαίᾳ.
τῷ ἐκεῖ.Λακεδαιμο-
νίων.

ὑπὸ Ἀθηναίων.

ἀπρόθυμός ἐστι, πάντων μάλιστα πισ-
 τευσάτω. οὐ γὰρ ξυστασιάσων ἤκω, οὐδ' 4
 ἂν σαφῇ τὴν ἐλευθερίαν νομίζω ἐπιφέρειν,
 εἰ τὸ πάτριον παρεῖς τὸ πλεόν τοῖς
 ὀλίγοις ἢ τὸ ἔλασσον τοῖς πᾶσι δουλώ-
 5 σαιμι. χαλεπωτέρα γὰρ ἂν τῆς ἄλλοφύλου
 ἀρχῆς εἴη, καὶ ἡμῖν τοῖς Λακεδαιμονίοις
 οὐκ ἂν ἀντὶ πόνων χάρις καθίστατο,
 ἀντὶ δὲ τιμῆς καὶ δόξης αἰτία μᾶλλον·
 οἷς τε τοὺς Ἀθηναίους ἐγκλήμασι κατα-
 6 πολεμοῦμεν, αὐτοὶ ἂν φαινοίμεθα ἐχθίονα
 ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτώμενοι.
 ἀπάτῃ γὰρ εὐπρεπεῖ αἰσχίον τοῖς γε ἐν 6
 ἀξιώματι πλεονεκτῆσαι ἢ βία ἐμφανεῖ.
 τὸ μὲν γὰρ ἰσχύος δικαιώσει, ἣν ἢ τύχη
 ἔδωκεν, ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου
 ἐπιβουλῇ.
 87. "Οὕτω πολλὴν περιωπὴν τῶν ὑμῖν
 ἐς τὰ μέγιστα διαφόρων ποιούμεθα. καὶ
 οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν
 λάβοιτε οἷς τὰ ἔργα ἐκ τῶν λόγων
 ἀναθρούμενα δόκησιν ἀναγκαίαν παρ-
 2 ἔχεται ὡς καὶ ξυμφέρει ὁμοίως ὡς εἶπον.
 εἰ δ' ἐμοῦ ταῦτα προῖσχομένου ἀδύνατοι 2
 μὲν φήσετε εἶναι, εὖνοι δ' ὄντες ἀξιώσετε
 μὴ κακούμενοι διωθεῖσθαι καὶ τὴν ἐλευ-
 θερίαν μὴ ἀκίνδυνον ὑμῖν φαίνεσθαι,
 δίκαιόν τε εἶναι, οἷς καὶ δυνατόν δέχε-
 3 σθαι, τούτοις καὶ ἐπιφέρειν, ἄκοντα δὲ
 ἀγῆν.
 μὴδὲνα προσαναγκάζειν, μάρτυρας μὲν
 θεοὺς καὶ ἥρωας τοὺς ἐγχωρίους ποιήσο-
 4 μαι ὡς ἐπ' ἀγαθῷ ἤκων οὐ πείθω, γῆν δὲ
 τὴν ὑμετέραν δηρὸν πειράσομαι βιάζεσθαι,

v.l. χαλεπωτέρα.

v.l. φαινόμεθα.

v.l. τοῖς τε.

ἡμῖν mss.

ἢ οἷς mss. corr.
Hude.

τὴν περὶ τὸ ἱερὸν ἐσέβαλλον καὶ λίθους
ἅμα καὶ πλίνθον ἐκ τῶν οἰκοπέδων τῶν
ἐγγύς καθαιροῦντες, καὶ παντὶ τρόπῳ
ἐμετεώριζον τὸ ἔρυμα. πύργους τε
ξυλίνους κατέστησαν ἢ καιρὸς ἦν καὶ τοῦ
ἱεροῦ οἰκοδόμημα οὐδὲν ὑπῆρχεν· ἥπερ
3 γὰρ ἦν στοὰ κατεπεπτώκειν. ἡμέρα δὲ
ἀρξάμενοι τρίτῃ ^{ταύτην} τε εἰργάζοντο ^{τῇ τρίτῃ} B.
καὶ τὴν τετάρτην καὶ τῆς πέμπτης
4 μέχρι ἀρίστου. ἔπειτα, ὡς τὰ πλεῖστα
ἀπετετέλεστο, τὸ μὲν στρατόπεδον προ-
απεχώρησεν ἀπὸ τοῦ Δηλίου οἶον δέκα
σταδίους ὡς ἐπ' οἴκου πορευόμενον, ^{πορευόμενον mss.}
καὶ οἱ μὲν ψιλοὶ οἱ πλείστοι εὐθύς ^{corr. B.}
ἐχώρουν, οἱ δ' ὀπλῖται θέμενοι τὰ ὅπλα
ἡσύχαζον· Ἱπποκράτης δὲ ὑπομένων ἔτι
καθίστατο φυλακὰς τε καὶ τὰ περὶ τὸ
προτείχισμα, ὅσα ἦν ὑπόλοιπα, ὡς χρὴν
ἐπιτελέσαι.

ὡς οἴκοθεν
ὠρμησαν.

οἱ εἰσιν ἑνδεκά.

91. Οἱ δὲ Βοιωτοὶ ἐν ταῖς ἡμέραις
ταύταις ξυνελέγοντο ἐς τὴν Τάναγραν·
καὶ ἐπειδὴ ἀπὸ πασῶν τῶν πόλεων
παρήσαν καὶ ἡσθάνοντο τοὺς Ἀθηναίους
προχωροῦντας ἐπ' οἴκου, τῶν ἄλλων
βοιωταρχῶν ^{οὐ} ξυνεπαινούντων μάχε-
σθαι, ἐπειδὴ οὐκ ἐν τῇ Βοιωτίᾳ ἔτι εἰσὶ
—μάλιστα γὰρ ἐν μεθορίοις τῆς Ὠρωπίας
οἱ Ἀθηναῖοι ἦσαν, ὅτε ἔθεντο τὰ ὅπλα—,
Παγώνδας ὁ Αἰολάδου βοιωταρχῶν ἐκ
Θηβῶν μετ' Ἀριανίδου τοῦ Λυσιμα- ^{μετὰ Ἀριανθίδου or}
χίδου, καὶ ἡγεμονίας οὔσης αὐτοῦ βουλό- ^{μετ' Ἀριανθίδου}
μενος τὴν μάχην ποῆσαι καὶ νομίζων ^{mss. corr. Bad-}
ἄμεινον εἶναι κινδυνεύσαι, προσκαλῶν ^{ham.}

ἐκάστους κατὰ λόχους, ὅπως μὴ ἄθρόοι
ἐκλίποιεν τὰ ὅπλα, ἔπειθε τοὺς Βοιωτοὺς
ἵεναι ἐπὶ τοὺς Ἀθηναίους καὶ τὸν ἀγῶνα
ποεῖσθαι, λέγων τοιάδε.

92. “Χρὴν μὲν, ὦ ἄνδρες Βοιωτοί,
μηδ' ἐς ἐπίνοιάν τινα ἡμῶν ἐλθεῖν τῶν
ἀρχόντων ὡς οὐκ εἰκὸς Ἀθηναίοις, ἦν
ἄρα μὴ ἐν τῇ Βοιωτίᾳ ἔτι καταλάβωμεν
αὐτούς, διὰ μάχης ἐλθεῖν. τὴν γὰρ ^{ἀγτοῦς.}
Βοιωτίαν ἐκ τῆς ὁμόρου ἐλθόντες τείχος
ἐνοικοδομησάμενοι μέλλουσι φθείρειν,
καὶ εἰσὶ δῆπου πολέμοι ἐν ὧ ^{ἐν ᾧ τε mss. corr.}
χωρίῳ καταληφθῶσιν ὅθεν ἐπελθόντες ^{Krueger.}
πολέμια ἔδρασαν. νυνὶ δ' εἴ τῳ καὶ 2
ἀσφαλέστερον ἔδοξεν εἶναι, μεταγνώτω.
οὐ γὰρ τὸ προμηθές, οἷς ἂν ἄλλος ἐπῆρ,
περὶ τῆς σφετέρας ὁμοίως ἐνδέχεται ^{λογισμὸν.}
καὶ ὅστις τὰ μὲν ἑαυτοῦ ἔχει, τοῦ
πλέονος δὲ ὀρεγόμενος ἐκὼν τινι ἐπέρ-
χεται. πάτριόν τε ὑμῖν στρατὸν ἀλ- 3
λόφυλον ἐπελθόντα καὶ ἐν τῇ οἰκείᾳ
καὶ ἐν τῇ τῶν πέλας ὁμοίως ἀμύνεσθαι·
Ἀθηναίους δὲ καὶ προσέτι ὁμόρους ὄντας 4
πολλῷ μάλιστα δεῖ. πρὸς τε γὰρ τοὺς
ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ
ἐλεύθερον καθίσταται, καὶ πρὸς τούτους
γε δὴ, οἱ καὶ μὴ τοὺς ἐγγύς, ἀλλὰ καὶ
τοὺς ἄπωθεν πειρῶνται δουλοῦσθαι, πῶς
οὐ χρὴ καὶ ἐπὶ τὸ ἔσχατον ἀγῶνος
ἐλθεῖν—παράδειγμα δὲ ἔχομεν τοὺς τε
ἀντιπέρας Εὐβοᾶς καὶ τῆς ἄλλης Ἑλ-
λάδος τὸ πολὺ ὡς αὐτοῖς διάκειται—καὶ
γινῶναι ὅτι τοῖς μὲν ἄλλοις οἱ πλησιό-

ἐν ᾧ τε mss. corr.
Krueger.
καὶ ὅθεν mss. corr.
Cobet.

χωροι περὶ γῆς ὄρων τὰς μάχας ποιοῦνται, ἡμῖν δὲ ἐς πᾶσαν, ἣν νικηθώμεν, εἰς ὅρος οὐκ ἀντίλεκτος παγήσεται; ἐσελθόντες
 5 γὰρ βία τὰ ἡμέτερα ἔξουσι. τοσούτῳ ἐπικινδυνότεραν ἐτέρων τὴν παροίκησιν τῶνδε ἔχομεν. εἰώθασί τε οἱ ἰσχύος που θράσει τοῖς πέλας, ἐπιόντες τὸν μὲν ἡσυχάζοντα καὶ ἐν τῇ ἑαυτοῦ μόνον ἀμυνόμενον ἀδεέστερον ἐπιστρατεύειν, τὸν δὲ ἔξω ὄρων προαπαντῶντα καί, ἣν καιρὸς ἦ, πολέμου ἄρχοντα ἥσσον ἐτοίμως
 6 . . . εἰν. πείραν δὲ ἔχομεν ἡμεῖς, ἐς κατέχειν mss. lacuna B. τούσδε· νικήσαντες γὰρ ἐν Κορωνείᾳ, ὅτε τὴν γῆν ἡμῶν στασιαζόντων κατέσχον, πολλὴν ἄδειαν τῇ Βοιωτίᾳ μέχρι τοῦδε
 7 κατεστήσαμεν. ὦν χρὴ μνησθέντας ἡμᾶς τοὺς τε πρεσβυτέρους ὁμοιωθῆναι τοῖς πρὶν ἔργοις, τοὺς τε νεωτέρους πατέρων τῶν τότε ἀγαθῶν γενομένων παῖδας πειρᾶσθαι μὴ αἰσχύναι τὰς προσηγούσας ἀρετάς, πιστεύσαντας δὲ τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι, οὐ τὸ ἱερὸν ἀνόμως τειχίσαντες νέμονται, καὶ τοῖς ἱεροῖς ἂν ἡμῖν θυμαμένοις καλὰ φαίνεται, ὁμόσε χωρῆσαι τοῖσδε καὶ δεῖξαι ὅτι ὦν μὲν ἐφίενται πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες κτάσθων, οἷς δὲ γενναῖον τὴν τε αὐτῶν ἀεὶ ἐλευθεροῦν μάχῃ καὶ τὴν ἄλλων μὴ δουλοῦσθαι ἀδίκως, ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν."

93. Τοιαῦτα ὁ Παγώνδας τοῖς Βοιωτοῖς παραινέσας ἔπεισεν ἵεναι ἐπὶ τοὺς Ἀθηναίους. καὶ κατὰ τάχος ἀναστήσας ἦγε

ὥσπερ Ἀθη-
ναῖοι νῦν.

ἀγτοῦ.
ἀγτοῦς.

v.l. ἐπεὶ δὲ.

οὐκ ἐθεώρουν mss.
corr. Herwerden.

Ἴπποκράτει ὄντι
mss. corr. B.

ἀμυνομένους mss.
corr. Dobree.

ἐμελλον ὀπλῖται
mss. corr. Cobet.

μέσοι mss. corr.
Cobet.

τὸν στρατόν—ἤδη γὰρ καὶ τῆς ἡμέρας ὄψε' ἦν—καὶ ἐπειδὴ προσέμειξεν, ἐς ἑγγὺς τοῦ στρατεύματος αὐτῶν.
 χωρίον καθίσας ὅθεν λόφου ὄντος μεταξὺ οὐ καθεώρων ἀλλήλους, ἔτασσε τε καὶ παρεσκευάζετο ὡς ἐς μάχην. τῷ δὲ 2
 Ἴπποκράτει ἔτι ὄντι περὶ τὸ Δῆλιον ὡς ἠγγέλθη ὅτι Βοιωτοὶ ἐπέρχονται, ἀγτῶ.
 πέμπει ἐς τὸ στράτευμα κελεύων ἐς τάξιν καθίστασθαι, καὶ αὐτὸς οὐ πολλῷ ὕστερον ἐπῆλθε, καταλιπὼν ὡς τριακοσίους ἵππείας περὶ τὸ Δῆλιον, ὅπως φύλακές τε ἅμα εἶναι, εἴ τις ἐπιοῖ, καὶ ἀγτῶ.
 τοῖς Βοιωτοῖς καιρὸν φυλάξαντες ἐπιγένοιτο ἐν τῇ μάχῃ. Βοιωτοὶ δὲ πρὸς 3
 τούτους ἀντικατέστησαν τοὺς ἀμυνομένους· καὶ ἐπειδὴ καλῶς αὐτοῖς εἶχεν, ὑπερεφάνησαν τοῦ λόφου καὶ ἔθεντο τὰ ὅπλα, τεταγμένοι ὥσπερ ἐμελλον ξυνιέναι, ὀπλῖται ἐπτακισχίλιοι μάλιστα καὶ ψιλοὶ ὑπὲρ μυρίους, ἵππῆς δὲ χίλιοι καὶ πελτασταὶ πεντακόσιοι. εἶχον δὲ δεξιὸν μὲν 4
 κέρας Θηβαῖοι καὶ οἱ ξύμμοροι αὐτοῖς, μέσον δὲ Ἀλιάρτιοι καὶ Κορωνάιοι καὶ Κωπαιῆς καὶ οἱ ἄλλοι οἱ περὶ τὴν λίμνην, τὸ δὲ εὐώνυμον Θεσπιῆς καὶ Ταναγραῖοι εἶχον.
 καὶ Ὀρχομένιοι. ἐπὶ δὲ τῷ κέρα ἑκάτέρῳ οἱ ἵππῆς καὶ ψιλοὶ ἦσαν. ἐπ' ἀσπίδας δὲ πέντε μὲν καὶ εἴκοσι Θηβαῖοι ἐτάξαντο, οἱ δὲ ἄλλοι ὡς ἕκαστοι ἔτυχον. αὕτη μὲν Βοιωτῶν παρασκευὴ καὶ διάκοσμος ἦν.

94. Ἀθηναῖοι δὲ οἱ μὲν ὀπλῖται ἐπὶ ὀκτὼ πᾶν τὸ στρατόπεδον ἐτάξαντο,

ὄντες πλήθει ἰσοπαλεῖς τοῖς ἐναντίοις, ἱππῆς δὲ ἐφ' ἑκατέρῳ τῷ κέρα. ψιλοὶ δὲ ἐκ παρασκευῆς μὲν ὀπλισμένοι οὔτε τότε παρήσαν οὔτε ἐγένοντο τῇ πόλει· οἵπερ δὲ ξυνεσέβαλον, ὄντες πολλαπλάσιοι τῶν ἐναντίων, ἄοπλοι τε πολλοὶ ἠκολούθησαν, ἅτε πανστρατιᾶς ἁγευμένης, καὶ ὡς τὸ πρῶτον ὥρμησαν ἐπ' οἴκου, οὐ παρεγένοντο ὅτι μὴ ὀλίγοι.

ΞΕΝΩΝ ΤΩΝ
ΠΑΡΟΝΤΩΝ ΚΑΙ
ΔΕΙΩΝ.

2 καθεστῶτων δὲ ἐς τὴν τάξιν καὶ ἤδη μελλόντων ξυνιέναι, Ἱπποκράτης ὁ στρατηγὸς ἐπιπαριῶν τὸ στρατόπεδον ἁπαρεκελεύετό τε καὶ ἔλεγε τοιάδε.

ΤΩΝ ΑΘΗΝΑΙΩΝ.

95. “ὦ Ἀθηναῖοι, δι' ὀλίγου μὲν ἡ παραίνεσις γίνεται, τὸ ἴσον δὲ πρὸς γε τοὺς ἀγαθοὺς ἀνδρας δύναται· καὶ ὑπόμνησιν μᾶλλον ἔχει ἢ ἐπικέλευσιν.

πρὸς τε mss. corr.
Reiske.

2 παραστῇ δὲ μηδενὶ ὑμῶν ὡς ἐν τῇ ἄλλοτρίᾳ οὐ προσήκον τοσόνδε κίνδυνον ἀναρριπτοῦμεν. ἐν γὰρ τῇ τούτων ὑπὲρ τῆς ἡμετέρας ὁ ἀγὼν ἔσται· καὶ ἡν νικήσωμεν, οὐ μὴ ποτε ὑμῖν Πελοποννήσιοι ἐς τὴν χώραν ἁεσβάλωσιν, ἐν δὲ μὲν μάχῃ τήνδε τε προσκτᾶσθε καὶ ἐκείνην 3 μᾶλλον ἐλευθεροῦτε. χωρήσατε οὖν ἀξίως, τῆς τε πόλεως, ἣν ἕκαστος πατρίδα ἔχων πρῶτην ἐν τοῖς Ἑλλησιν ἀγάλλεται, καὶ τῶν πατέρων, οἳ τούσδε μάχῃ κρατοῦντες μετὰ Μυρωνίδου ἐν Οἰνοφύτοις τὴν Βοιωτίαν ποτὲ ἔσχον.”

ἄνευ τῆς τῶν
ΔΕ ἹΠΠΟΥ.

ΕΣ ΑΥΤΟΥΣ.

ἀγάλλεσθε Her-
werden.

96. Τοιαῦτα τοῦ Ἱπποκράτους παρακελευομένου καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος, τὸ δὲ πλεον

οὐκέτι φθάσαντος, οἱ Βοιωτοί, παρακελευσαμένου καὶ σφίσιν ὡς διὰ ταχέων καὶ ἐνταῦθα Παγώνδου, παιανίσαντες ἐπῆσαν ἀπὸ τοῦ λόφου. ἀντεπῆσαν δὲ καὶ οἱ Ἀθηναῖοι καὶ προσέμειξαν δρόμῳ. καὶ ἑκατέρων τῶν στρατοπέδων τὰ ἔσχατα 2 οὐκ ἦλθεν ἐς χεῖρας, ἀλλὰ τὸ αὐτὸ ἔπαθε· ῥύακες γὰρ ἐκώλυσαν. τὸ δὲ ἄλλο καρτερᾷ μάχῃ καὶ ὠθισμῷ ἀσπίδων ξυνειστήκει. καὶ τὸ μὲν εὐώνυμον τῶν Βοιωτῶν καὶ 3 μέχρι μέσου ἡσᾶτο ὑπὸ τῶν Ἀθηναίων, καὶ ἐπίεσαν τοὺς τε ἄλλους ταύτῃ καὶ οὐκ ἦκιστα τοὺς Θεσπιᾶς. ὑποχωρησάντων γὰρ αὐτοῖς τῶν παρατεταγμένων, καὶ κυκλωθέντες ἐν ὀλίγῳ, οἵπερ διεφθάρησαν Θεσπιῶν, ἐν χερσὶν ἀμυνόμενοι κατεκόπησαν·—καὶ τινες καὶ τῶν Ἀθηναίων διὰ τὴν κύκλωσιν ταραχθέντες ἠγνόησάν τε καὶ ἀπέκτειναν ἀλλήλους—. τὸ μὲν οὖν ταύτῃ ἡσᾶτο ἁ καὶ πρὸς τὸ 4 τῶν Βοιωτῶν. μαχόμενον κατέφυγε, τὸ δὲ δεξιόν, ἣ οἱ Θηβαῖοι ἦσαν, ἐκράτει τῶν Ἀθηναίων καὶ ὡσάμενοι κατὰ βραχὺ τὸ πρῶτον ἐπηκολούθουν. καὶ ξυνέβη Παγώνδου 5 περιπέμψαντος δύο τέλη τῶν ἱππέων ἐκ τοῦ ἀφανοῦς περὶ τὸν λόφον, ὡς ἐπόνει τὸ εὐώνυμον αὐτῶν, καὶ ὑπερφανέντων αἰφνιδίως τὸ νικῶν τῶν Ἀθηναίων κέρα, νομίσαν ἄλλο στράτευμα ἐπιέναι, ἐς φόβον καταστῆναι· καὶ ἀμφοτέρωθεν ἤδη, ὑπὸ 6 τε τοῦ τοιούτου καὶ ὑπὸ τῶν Θηβαίων ἐφεπομένων καὶ παραρρηγνύντων, φυγὴ καθειστήκει παντὸς τοῦ στρατοῦ τῶν

κυκλωθέντων mss.
corr. Krueger.

τὸ ὄρος.

7 Ἀθηναίων. καὶ οἱ μὲν πρὸς τὸ Δῆλιόν
τε καὶ τὴν θάλασσαν ὥρμησαν, οἱ δὲ ἐπὶ
τοῦ Ὀρωποῦ, ἄλλοι δὲ πρὸς Πάρνηθα ^Δ,
οἱ δὲ ὡς ἕκαστοί τινα εἶχον ἐλπίδα
8 σωτηρίας. Βοιωτοὶ δὲ ἐφεπόμενοι ἔκτει-
νον, καὶ μάλιστα οἱ ἱππῆς οἳ τε αὐτῶν
καὶ οἱ Λοκροί, βεβοηθηκότες ἄρτι τῆς
τροπῆς γιγνομένης· νυκτὸς δὲ ἐπιλαβού-
σης τὸ ἔργον ῥᾶον τὸ πλῆθος τῶν φευγόν-
9 των διεσώθη. καὶ τῇ ὑστεραίᾳ οἳ τε ἐκ
τοῦ Ὀρωποῦ καὶ οἱ ἐκ τοῦ Δηλίου φυλα-
κὴν ἐγκαταλιπόντες—εἶχον γὰρ αὐτὸ
ὅμως ἔτι—ἀπεκομίσθησαν κατὰ θάλασ-
σαν ἐπ' οἶκον.

97. Καὶ οἱ Βοιωτοὶ τροπαῖον στή-
σαντες καὶ τοὺς ἑαυτῶν ἀνελόμενοι
νεκροὺς τοὺς τε τῶν πολεμίων σκυλεύ-
σαντες καὶ φυλακὴν καταλιπόντες ἀνε-
χώρησαν ἐς τὴν Τάναγραν, καὶ τῷ Δηλίῳ
2 ἐπεβούλευον ὡς προσβαλοῦντες. ἐκ δὲ
τῶν Ἀθηναίων κῆρυξ πορευόμενος ἐπὶ
τοὺς νεκροὺς ἀπαντᾷ κήρυκι Βοιωτῷ,
ὃς αὐτὸν ἀποστρέψας εἰπὼν ὅτι οὐδὲν
πράξει πρὶν ἂν αὐτὸς ἀναχωρήσῃ πάλιν,
καταστὰς ἐπὶ Ἀθηναίους ἔλεγε τὰ παρὰ
τῶν Βοιωτῶν, ὅτι οὐ δικαίως δράσειαν
παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων·
3 πᾶσι γὰρ εἶναι καθεστηκὸς ἰόντας ἐπὶ
τὴν ἀλλήλων ἱερῶν τῶν ἐνόντων ἀπέχε-
σθαι, Ἀθηναίους δὲ Δῆλιον τειχίσαντας
ἐνοικεῖν, καὶ ὅσα ἄνθρωποι ἐν βεβήλῳ
δρῶσι πάντα γίγνεσθαι αὐτόθι, ὕδωρ τε
ὃ ἦν ἄφραυστον σφίσι πλὴν ^Δ χέρνιβι χρή- ^δ εἶναι Krueger.

πρὸς τὰ ἱερά.

αὐτοὺς mss. corr.
Cobet.

σθαι, ἀνασπάσαντας ὑδρεύεσθαι· ὥστε 4
ὑπὲρ τε τοῦ θεοῦ καὶ ἑαυτῶν Βοιωτοὺς,
ἐπικαλουμένους τοὺς ὁμωχέτας δαίμονας
καὶ τὸν Ἀπόλλω, προαγορεύειν αὐτοῖς
ἐκ τοῦ ἱεροῦ ἀπιόντας ἀποφέρεσθαι τὰ
σφέτερα αὐτῶν.

98. Τοσαῦτα τοῦ κήρυκος εἰπόντος οἱ
Ἀθηναῖοι πέμψαντες παρὰ τοὺς Βοιω-
τοὺς ἑαυτῶν κήρυκα τοῦ μὲν ἱεροῦ οὔτε
ἀδικῆσαι ἔφασαν οὐδὲν οὔτε τοῦ λοιποῦ
ἐκόντες βλάψειν· οὐδὲ γὰρ τὴν ἀρχὴν
ἐσελθεῖν ἐπὶ τούτῳ, ἀλλ' ἵνα ἐξ αὐτοῦ
τοὺς ἀδικούντας ^Δ σφᾶς ἀμύνωνται. τὸν 2 ^{ΜΑΛΛΟΝ.}
δὲ νόμον τοῖς Ἑλλήσιν εἶναι, ὦν ἂν ἡ τὸ
κράτος τῆς γῆς ἐκάστης ἦν τε πλέονος ἦν
τε βραχυτέρας, τούτων καὶ τὰ ἱερά ἀεὶ
γίγνεσθαι, τρόποις θεραπευόμενα οἷς ἂν
πρὸ τοῦ εἰωθόσι καὶ δύνωνται. καὶ γὰρ 3
Βοιωτοὺς καὶ τοὺς πολλοὺς τῶν ἄλλων,
ὅσοι ἐξαναστήσαντές τινα βίᾳ νέμονται
γῆν, ἀλλοτρίοις ἱεροῖς τὸ πρῶτον ἐπελ-
θόντας οἰκεῖα νῦν κεκτῆσθαι, καὶ αὐτοὶ 4
εἰ μὲν ἐπὶ πλέον δυνηθῆναι τῆς ἐκείνων
κρατῆσαι, τοῦτ' ἂν ἔχειν· νῦν δέ, ἐν ᾧ
μέρει εἰσὶν, ἐκόντες εἶναι ὡς ἐκ σφετέρου
οὐκ ἀπιέναι. ὕδωρ τε ἐν τῇ ἀνάγκῃ 5
κινῆσαι, ἣν οὐκ αὐτοὶ ὕβρει προσθέσθαι,
ἀλλ' ἐκείνους προτέρους ἐπὶ τὴν σφετέ-
ραν ἐλθόντας ἀμυνόμενοι βιάζεσθαι χρή-
σθαι. πᾶν δ' εἰκὸς εἶναι τῷ ^Δ κατειργο- 6 ^{ΠΟΛΕΜΩ ΚΑΙ}
μένῳ ξύγγνωμον γίγνεσθαι καὶ πρὸς τοῦ ^{ΔΕΙΝΩ ΤΙΝΙ.}
θεοῦ. καὶ γὰρ τῶν ἀκουσίων ἀμαρτημάτων
καταφυγὴν εἶναι τοὺς βωμούς, παρανο-

v.l. τὸ.
κατειργόμενον mss.
corr. Reiske. ^{τι}
γίγνεσθαι mss.
corr. R.
v.l. ἐκουσίων.

μίαν τε ἐπὶ τοῖς μὴ ἀνάγκη κακοῖς ὀνομασθῆναι καὶ οὐκ ἐπὶ τοῖς ἀπὸ τῶν ξυμ-
 7 φορῶν τι τολμήσασιν. τοὺς τε νεκροὺς πολὺ μειζόνως ἐκείνους ἀντὶ ἱερῶν ἀξιοῦν-
 τας ἀποδιδόναι ἀσεβεῖν ἢ τοὺς μὴ ἐθέλον-
 τας ἱεροῖς τὰ μὴ πρέποντα κομίζεσθαι.
 8 σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν μὴ ἀπιοῦσιν ἐκ τῆς Βοιωτῶν γῆς—οὐ γὰρ ἐν τῇ ἐκείνων ἔτι εἶναι, ἐν ἣ δὲ δορὶ ἐκτῆσαντο—, ἀλλὰ κατὰ τὰ πάτρια τοὺς νεκροὺς σπένδουσιν ἀναιρεῖσθαι.

99. Οἱ δὲ Βοιωτοὶ ἀπεκρίναντο, εἰ μὲν ἐν τῇ Βοιωτίᾳ εἰσὶν, ἀπιόντας ἐκ τῆς ἑαυτῶν ἀποφέρεσθαι τὰ σφέτερα, εἰ δὲ ἐν τῇ ἐκείνων, αὐτοὺς γινώσκειν τὸ ποιητέον, νομίζοντες τὴν μὲν Ὠρωπίαν, ἐν ἣ τοὺς νεκροὺς ἐν μεθορίοις τῆς μάχης γενομένης κείσθαι, Ἀθηναίων
 κατὰ τὸ ὑπήκοον εἶναι, ἱκαὶ οὐκ ἂν αὐτοὺς βίᾳ σφῶν κρατῆσαι αὐτῶν· οὐδ' αὖ ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων.
 τὸ δὲ “ἐκ τῆς ἑαυτῶν” εὐπρεπὲς εἶναι ἀποκρίνασθαι “ἀπιόντας ἀπολαβεῖν ἃ
 ἀπαιτοῦσιν.” ὁ δὲ κῆρυξ τῶν Ἀθηναίων ἀκούσας ἀπῆλθεν ἄπρακτος.

100. Καὶ οἱ Βοιωτοὶ εὐθὺς μεταπεμψάμενοι ἔκ τε τοῦ Μηλιῶς κόλπου ἀκοντιστὰς καὶ σφενδονήτας, καὶ βεβοηθηκότων αὐτοῖς μετὰ τὴν μάχην Κορινθίων τε δισχιλίων ὀπλιτῶν καὶ τῶν ἐκ Νισαίας ἐξεληλυθότων Πελοποννησίων φρουρῶν καὶ Μεγαρέων ἅμα, ἐστράτευ-
 σαν ἐπὶ τὸ Δῆλιον καὶ προσέβαλον τῷ

Corrupt.

τειχίσματι, ἄλλω τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον, ἥπερ εἶλεν αὐτό, τοιάνδε. κεραίαν μεγάλην δίχα 2
 πρίσαντες ἐκοίλαναν ἅπασαν, καὶ ξυνήρ-
 μοσαν πάλιν ἀκριβῶς, καὶ ἐπ' ἄκραν
 λέβητά τε ἤρτησαν ἀλύσει καὶ ἀκρο-
 φύσιον ἀπὸ τῆς κεραίας σιδηροῦν ἐς αὐτὸν νεῦον καθεῖτο, καὶ ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου. προσή- 3
 γον δὲ ἐκ πολλοῦ ἀμάξαις τῷ τείχει, ἣ μάλιστα τῇ ἀμπέλῳ καὶ τοῖς ξύλοις ὠκοδόμητο· καὶ ὁπότε εἷη ἐγγύς, φύσας μέγαλας ἐσθέντες ἐς τὸ πρὸς ἑαυτῶν ἄκρον τῆς κεραίας ἐφύσων. ἣ δὲ πνοὴ 4
 ἰούσα στεγανῶς ἐς τὸν λέβητα, ἔχοντα ἄνθρακας τε ἡμμένους καὶ θεῖον καὶ πίσσαν, φλόγα ἐπόει μεγάλην καὶ ἦψε τοῦ τείχους, ὥστε μηδένα ἐπ' αὐτοῦ ἔτι μέναι, ἀλλὰ ἀπολιπόντας ἐς φυγὴν καταστήναι καὶ τὸ τεῖχοςμα τούτῳ τῷ τρόπῳ ἄλῶναι. τῶν δὲ φρουρῶν οἱ μὲν ἀπέθανον, διακό- 5
 σιοι δὲ ἐλήφθησαν· τῶν δὲ ἄλλων τὸ πλῆθος ἐς τὰς ναῦς ἐσβὰν ἀπεκομίσθη ἐπ' οἴκου.

101. Τοῦ δὲ Δηλίου ἐπτακαιδεκάτῃ ἡμέρᾳ ληφθέντος μετὰ τὴν μάχην καὶ τοῦ ἀπὸ τῶν Ἀθηναίων κήρυκος οὐδὲν ἐπισταμένου τῶν γεγενημένων ἐλθόντος οὐ πολὺ ὕστερον αὐθις περὶ τῶν νεκρῶν ἀπέδοσαν οἱ Βοιωτοὶ καὶ οὐκέτι ταῦτα ἀπεκρίναντο. ἀπέθανον δὲ Βοιωτῶν μὲν 2
 ἐν τῇ μάχῃ ὀλίγῳ ἐλάσσους πεντακοσίων, Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους χιλίων καὶ

ὥσπερ ἀγλόν.

ἐπ' αὐτοῦ.

Ἴπποκράτης ὁ στρατηγός, ψιλῶν δὲ καὶ
σκευοφόρων πολὺς ἀριθμός.

τῆς προδοσίας
πéρι.

3 Μετὰ δὲ τὴν μάχην ταύτην καὶ ὁ
Δημοσθένης ὀλίγῳ ὕστερον, ὥς αὐτῷ
τότε πλεύσαντι τὰ περὶ τὰς Σίφας, οὐ
προῦχώρησεν, ἔχων τὸν στρατὸν ἐπὶ τῶν
νεῶν, τῶν τε Ἀκαρνάνων καὶ Ἀγραιῶν
καὶ Ἀθηναίων τετρακοσίους ὀπλίτας,
ἀπόβασιν ἐποίησατο ἐς τὴν Σικυνίαν.

4 καὶ πρὶν πάσας τὰς ναῦς καταπλεῦσαι
βοηθήσαντες οἱ Σικυνῖοι τοὺς ἀποβεβη-
κότας ἔτρεψαν καὶ κατεδίωξαν ἐς τὰς
ναῦς, καὶ τοὺς μὲν ἀπέκτειναν, τοὺς δὲ
ζώντας ἔλαβον. τροπαῖον δὲ στήσαντες
τοὺς νεκροὺς ὑποσπόνδους ἀπέδωκαν.

5 Ἀπέθανε δὲ καὶ Σιτάλκης Ὀδρυσῶν
βασιλεὺς ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ
Δηλίῳ στρατεύσας ἐπὶ Τριβαλλοῦς καὶ
νικηθεὶς μάχῃ. Σεύθης δὲ ὁ Σπαρδόκου
ἀδελφιδοῦς ὦν αὐτοῦ ἐβασίλευσεν Ὀδρυ-
σῶν τε καὶ τῆς ἄλλης Θράκης ἥσπερ καὶ
ἐκεῖνος.

vv. 11. Σπαραδίκου
Σπαραδόκου, Περ-
σίδου corr. Porro.

102. Τοῦ δ' αὐτοῦ χειμῶνος Βρασίδης
ἔχων τοὺς ἐπὶ Θράκης ξυμμάχους ἐστρά-
τευσεν ἐς Ἀμφίπολιν τὴν ἐπὶ Στρυμόνι
2 ποταμῷ Ἀθηναίων ἀποικίαν. τὸ δὲ
χωρίον τοῦτο ἐφ' οὗ νῦν ἡ πόλις ἐστὶν
ἐπείρασε μὲν πρότερον καὶ Ἀρισταγόρας
ὁ Μιλήσιος, φεύγων βασιλέα Δαρείον,
κατοικίσαι, ἀλλὰ ὑπὸ Ἡδώνων ἐξε-
κρούσθη, ἔπειτα δὲ καὶ οἱ Ἀθηναῖοι ἔτεσι
δύο καὶ τριάκοντα ὕστερον, ἐποίκουσ
μυρίους σφῶν τε αὐτῶν καὶ τῶν ἄλλων

τὸν βουλόμενον πέμψαντες, οἱ διεφθάρ-
ησαν ἐν Δραβήσκῳ ὑπὸ Θρακῶν. καὶ 3
αὐθις ἐνὸς δέοντι τριακοστῷ ἔτει ἐλ-
θόντες οἱ Ἀθηναῖοι, Ἀγνωνος τοῦ Νι-
κίου οἰκιστοῦ ἐκπεμφθέντος, Ἡδῶνας
ἐξελάσαντες ἐκτίσαν. ὠρμώντο δὲ ἐκ 4
τῆς Ἡϊόνος, ἣν αὐτοὶ εἶχον ἐμπόριον ἐπὶ
τῷ στόματι τοῦ ποταμοῦ ἐπιθαλάσσιον,
πέντε καὶ εἴκοσι σταδίους ἀπέχον ἀπὸ
τῆς νῦν πόλεως, ἣν Ἀμφίπολιν Ἀγνων
ὠνόμασεν, ὅτι ἐπ' ἀμφοτέρα περιρρέοντος
τοῦ Στρυμόνος, τείχει μακρῷ ἀπολαβὼν
ἐκ ποταμοῦ ἐς ποταμὸν περιφανῇ ἐς
θάλασσαν τε καὶ τὴν ἡπειρον ᾤκισεν.

τὸ χωρίον
τοῦτο ὅπερ
πρότερον ἐν-
νέα ὁδοὶ ἐκα-
λοῦντο.

διὰ τὸ περὶ-
έχειν αὐτὴν.

103. Ἐπὶ ταύτην οὖν ὁ Βρασίδης
ἄρας ἐξ Ἀρνῶν τῆς Χαλκιδικῆς ἐπορεύετο
τῷ στρατῷ. καὶ ἀφικόμενος περὶ δαίλην
ἐπὶ τὸν Αὐλῶνα καὶ Βρομίσκον, ἥ ἡ
Βόλβη λίμνη ἐξήλθιν ἐς θάλασσαν, καὶ
δειπνοπονησάμενος ἐχώρει τὴν νύκτα.
χειμῶν δὲ ἦν καὶ ὑπένιφεν. ἥ καὶ 2
μᾶλλον ὥρμησε, βουλόμενος λαθεῖν τοὺς
ἐν τῇ Ἀμφιπόλει πλὴν τῶν προδιδόντων.
ἦσαν γὰρ Ἀργιλίων τε ἐν αὐτῇ οἰκήτορες 3
—εἰσὶ δὲ οἱ Ἀργίλιοι Ἀνδρίων ἀποικοι
—καὶ ἄλλοι οἱ ξυνέπρασσον ταῦτα, οἱ
μὲν Περδίκκα πειθόμενοι, οἱ δὲ Χαλκι-
δεῦσι. μάλιστα δὲ οἱ Ἀργίλιοι, ἐγγὺς 4
τε προσοικούντες καὶ αἰεὶ ποτε τοῖς
Ἀθηναίοις ὄντες ὑποπτοὶ καὶ ἐπιβου-
λεύοντες τῷ χωρίῳ, ἐπειδὴ παρέτυχεν ὁ
καιρὸς καὶ Βρασίδης ἦλθεν, ἐπραξάν τε
ἐκ πλέονος πρὸς τοὺς ἐμπολιτεύοντας

v. 1. παρέσχεν.

σφῶν ἐκεῖ ὅπως ἐνδοθήσεται ἡ πόλις, καὶ τότε δεξάμενοι αὐτὸν τῇ πόλει καὶ ἀποστάντες τῶν Ἀθηναίων ἐκείνη τῇ νυκτὶ κατέστησαν τὸν στρατὸν πρὸ ἔω ἐπὶ τὴν v.l. πρόσω ἐπὶ.

5 γέφυραν τοῦ ποταμοῦ. ἀπέχει δὲ τὸ πόλισμα πλέον τῆς διαβάσεως, καὶ οὐ καθεῖτο τείχη ὥσπερ νῦν, φυλακὴ δέ τις βραχεῖα καθειστήκειν· ἦν βιασάμενος ῥαδίως ὁ Βρασίδης, ἅμα μὲν τῆς προδοσίας οὔσης, ἅμα δὲ καὶ χειμῶνος ὄντος καὶ ἀπροσδόκητος προσπεσών, διέβη τὴν γέφυραν, καὶ τὰ ἔξω ^α κατὰ πᾶν τὸ χωρίον εὐθὺς εἶχε.

Τῶν ἀμφιπο-
λιτῶν οἰκοῦν-
των.
αὐτοῦ.

104. Τῆς δὲ διαβάσεως ^α ἄφνω τοῖς ἐν τῇ πόλει γεγενημένης, καὶ τῶν ἔξω πολλῶν μὲν ἀλISCOμένων, τῶν δὲ καὶ καταφενγόντων ἐς τὸ τεῖχος, οἱ Ἀμφιπολῖται ἐς θόρυβον μέγαν κατέστησαν, ἄλλως τε καὶ ἀλλήλοις ὑποπτοι
2 ὄντες. καὶ λέγεται Βρασίδαν, εἰ ἠθέλησε μὴ ἐφ' ἀρπαγὴν τῷ στρατῷ τραπέσθαι, ἀλλ' εὐθὺς χωρῆσαι πρὸς τὴν πόλιν,
3 δοκεῖν αὖ ἐλεῖν. νῦν δὲ ὁ μὲν ἰδρύσας τὸν στρατὸν ἐπὶ τὰ ἔξω ἐπέδραμε, καὶ v.l. ἐπεὶ τὰ ἔξω.
v.l. καὶ οὐδέν.
ὥς οὐδὲν αὐτῷ ἀπὸ τῶν ἔνδον ὦν προσ- ἐνδον ὡς mss. corr.
4 ἐδέχετο ἀπέβαινε, ἡσύχαζεν· οἱ δ' Cobet. ἐναντίοι τοῖς προδιδούσι, κρατοῦντες τῷ πλήθει ὥστε μὴ αὐτίκα τὰς πύλας ἀνοίγεσθαι, πέμπουσι μετὰ Εὐκλέους τοῦ στρατηγοῦ, ὃς ἐκ τῶν Ἀθηναίων Ἀθηναίων mss. παρὴν αὐτοῖς φύλαξ τοῦ χωρίου, ἐπὶ τὸν ἕτερον στρατηγὸν τῶν ἐπὶ Θράκης, v.l. τὸν ἐπὶ Θράκης. Θουκυδίδην τὸν Ὀλόρου, ὃς τάδε ξυνέ-

v.l. ἡμισείας.

μὲν τὴν Cobet.

γραφεν, ὄντα περὶ Θάσον—ἔστι δὲ ἡ νῆσος Παρίων ἀποικία, ἀπέχουσα τῆς Ἀμφιπόλεως ἡμίσεος ἡμέρας μάλιστα πλοῦν,—κελεύοντες σφίσι βοηθεῖν. καὶ 5 ὁ μὲν ἀκούσας κατὰ τάχος ἐπτά ναυσὶν αἰ ἔτυχον παροῦσαι ἔπλει, καὶ ἐβούλετο φθάσαι μάλιστα μὲν οὖν τὴν Ἀμφίπολιν, πρὶν τι ἐνδοῦναι, εἰ δὲ μή, τὴν Ἡϊόνα προκαταλαβών.

105. Ἐν τούτῳ δὲ ὁ Βρασίδης δεδιὼς καὶ τὴν ἀπὸ τῆς Θάσου τῶν νεῶν βοήθειαν καὶ πυνθανόμενος τὸν Θουκυδίδην κτήσιν τε ἔχειν ^α μετάλλων ἐργασίας τῶν χρυσείων. ἐν τῇ περὶ ταῦτα Θράκη καὶ ἀπ' αὐτοῦ δύνασθαι ἐν τοῖς πρώτοις τῶν ἡπειρωτῶν, ἡπείγετο προκατασχεῖν, εἰ δύναίτο, τὴν πόλιν, μὴ ἀφικνουμένου αὐτοῦ τὸ πλήθος τῶν Ἀμφιπολιτῶν, ἐλπίσαν ἐκ θαλάσσης ξυμμαχικὸν καὶ ἀπὸ τῆς Θράκης ἀγείραντα αὐτὸν περιποήσειν σφᾶς, οὐκέτι προσχωροίη. καὶ τὴν ξύμβασιν μετρίαν 2 ἐποεῖτο, κήρυγμα τόδε ἀνειπών, Ἀμφιπολιτῶν καὶ Ἀθηναίων τῶν ἐνόντων τὸν μὲν βουλόμενον ἐπὶ τοῖς ἑαυτοῦ τῆς ἴσης καὶ ὁμοίας μετέχοντα μένειν, τὸν δὲ μή ^α, ἀπιέναι τὰ ἑαυτοῦ ἐκφερόμενον ἐθέλοντα. πέντε ἡμερῶν.

Ἀθηναίων mss.
corr. Dobree.

συχνοῖς οἰκείοι mss.
corr. B.
v.l. συχνοί.

106. Οἱ δὲ πολλοὶ ἀκούσαντες ἀλλοιότεροι ἐγένοντο τὰς γνώμας, ἄλλως τε καὶ βραχὺ μὲν Ἀθηναῖον ἐμπολιτεῦον, τὸ δὲ πλέον ξύμμικτον. καὶ τῶν ἔξω ληφθέντων συχνοῖς οἱ οἰκείοι ἔνδον ἦσαν· καὶ τὸ κήρυγμα πρὸς τὸν φόβον δίκαιον

τὰ ΔΕΙΝΑ.

εἶναι . . . , οἱ μὲν Ἀθηναῖοι διὰ ^{ἐλάβανον mss.} τὸ ἄσμενοι ἂν ἐξελθεῖν, ^{lacuna B. v.l. ὑπε-} ἡγούμενοι οὐκ ^{λάβανον.} ἐν ὁμοίῳ σφίσιν εἶναι, καὶ ἅμα οὐ προσδεχόμενοι βοήθειαν ἐν τάχει, ὁ δὲ ἄλλος ὁμιλος πόλεως τε ἐν τῷ ἴσῳ οὐ στερισκόμενοι καὶ κινδύνου παρὰ δόξαν
 2 ἀφίεμενοι. ὥστε τῶν πρασσόντων τῇ Βρασίδῃ ἤδη καὶ ἐκ τοῦ φανεροῦ διαδικαιούντων αὐτά, ἐπειδὴ καὶ τὸ πλήθος ἐώρων τετραμμένον καὶ τοῦ παρόντος Ἀθηναίων στρατηγοῦ οὐκέτι ἀκροώμενον, ἐγένετο ἡ ὁμολογία καὶ προσεδέξαντο ἐφ'
 3 οἷς ἐκήρυξε. καὶ οἱ μὲν τὴν πόλιν τοιούτῳ τρόπῳ παρέδωσαν, ὁ δὲ Θουκυδίδης καὶ αἱ νῆες ταύτῃ τῇ ^{τῇ αὐτῇ ἡμέρᾳ} ἡμέρᾳ ὅψε ^{Herwerden.} κατέπλεον ἐς τὴν Ἱόναν. καὶ τὴν μὲν Ἀμφίπολιν Βρασίδας ἄρτι εἶχε, τὴν δὲ Ἱόναν παρὰ νύκτα ἐγένετο λαβεῖν· εἰ γὰρ μὴ ἐβοήθησαν αἱ νῆες διὰ τάχους, ἅμα ἔφ' ἂν εἶχετο.

ἀπὸ τοῦ τεί-
χους.

107. Μετὰ δὲ τοῦτο ὁ μὲν τὰ ἐν τῇ Ἱόνῃ καθίστατο, ὅπως καὶ τὸ αὐτίκα, ἦν ἐπὶ ὁ Βρασίδας, καὶ τὸ ἔπειτα ἀσφαλῶς ἔξει, δεξάμενος τοὺς ἐθελήσαντας ἐπιχωρῆσαι ἄνωθεν κατὰ τὰς
 2 σπονδάς· ὁ δὲ πρὸς μὲν τὴν Ἱόναν κατὰ τε τὸν ποταμὸν πολλοῖς πλοίοις ἄφνω καταπλεύσας, εἴ πως τὴν προὔχουσαν ἅκραν λαβὼν κρατοίῃ τοῦ ἔσπλου, καὶ κατὰ γῆν ἀποπειράσας ἅμα, ἀμφοτέρωθεν ἀπεκρούσθη, τὰ δὲ περὶ τὴν Ἀμφίπολιν
 3 ἐξηρτύετο. καὶ Μύρκινός τε αὐτῷ προσεχώρησεν, Ἡδωνικὴ πόλις, Πιττακοῦ

τοῦ Ἡδώνων βασιλέως ἀποθανόντος ὑπὸ τῶν Γοάξιος παίδων καὶ Βραυροῦς τῆς γυναικὸς αὐτοῦ, καὶ Γαληψὸς οὐ πολλῷ ὕστερον καὶ Οἰσύμῃ· εἰσὶ δὲ αὐταὶ Θασίων ἀποικίαι. παρὼν δὲ καὶ Περδίκκας εὐθύς μετὰ τὴν ἄλωσιν ξυγκαθίστη ταῦτα.

108. Ἐχομένης δὲ τῆς Ἀμφιπόλεως οἱ Ἀθηναῖοι ἐς μέγα δέος κατέστησαν, ἄλλως τε καὶ ὅτι ἡ πόλις ἦν ὠφέλι-
 2 μος ξύλων τε ναυπηγησίμων πομπῇ καὶ χρημάτων προσόδῳ, καὶ ὅτι μέχρι μὲν τοῦ Στρυμόνος ἦν πάροδος Θεσσαλῶν διαγόντων ἐπὶ τοὺς ξυμμάχους σφῶν τοῖς Λακεδαιμονίοις, τῆς δὲ γεφύρας μὴ κρατούντων, ἄνωθεν μὲν μεγάλης οὔσης ἐπὶ πολὺ λίμνης τοῦ ποταμοῦ, τὰ δὲ πρὸς Ἱόναν τριήρεσι τηρουμένου, οὐκ ἂν δύνασθαι προελθεῖν· τότε δὲ ῥάδια
 2 ἤδη ἄγεγενῆσθαι. καὶ τοὺς ξυμμάχους ἐφοβοῦντο μὴ ἀποστῶσιν. ὁ γὰρ Βρασί-
 3 δας ἔν τε τοῖς ἄλλοις μέτριον ἑαυτὸν παρῆχε καὶ ἐν τοῖς λόγοις πανταχοῦ ἐδήλου ὥς ἐλευθερώσων τὴν Ἑλλάδα ἐκπεμφθείη. καὶ αἱ πόλεις πυνθανό-
 3 μεναι τῆς τε Ἀμφιπόλεως τὴν ἄλωσιν καὶ ἃ παρέχεται, τὴν τε ἐκείνου πραότητα, μάλιστα δὲ ἐπήρθησαν ἐς τὸ νεωτερίζειν, καὶ ἐπεκηρυκεύοντο πρὸς αὐτὸν κρύφα, ἐπιπαριέναι τε κελεύοντες καὶ βουλό-
 4 μνοι αὐτοὶ ἕκαστοι πρῶτοι ἀποστήναι. καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς, ἐψευσμένοι μὲν τῆς Ἀθηναίων δυνάμεως

αὐτοῖς.

τηρουμένων mss.
corr. Hude.
ῥαδια mss. corr.
Bekker.

2 ἐνομίζετο.
ἐνόμιζον.
ἐνόμιζε.

αἱ τῶν ἀθηναί-
ων ὑπήκοοι.

v.l. ἐψευσμένοις.

ΔΥΤΩ ΕΠΙ ΝΙ-
ΣΑΙΑΝ ΤΗ Ε-
ΔΥΤΟΥ ΜΟΝΗ
ΣΤΡΑΤΙΔ.

ἐπὶ τοσοῦτον ὅση ὕστερον διεφάνη, τὸ
δὲ πλεον βουλήσει κρίνοντες ἀσαφεῖ ἢ
προνοία ἀσφαλεῖ, εἰωθότες οἱ ἄνθρωποι
οὐ μὲν ἐπιθυμοῦσιν ἐλπίδι ἀπερισκέπτῳ
διδόναι, ὃ δὲ μὴ προσίενται λογισμῷ
5 αὐτοκράτορι διωθεῖσθαι. ἅμα δὲ τῶν
Ἀθηναίων ἐν τοῖς Βοιωτοῖς νεωστὶ
πεπληγμένων καὶ τοῦ Βρασίδου ἐφορκὰ
καὶ οὐ τὰ ὄντα λέγοντος, ὥς ἂ οὐκ
ἠθέλησαν οἱ Ἀθηναῖοι ξυμβαλεῖν, ἐθάρ-
σουν καὶ ἐπίστευον μηδένα ἂν ἐπὶ σφᾶς
6 βοηθήσαι. τὸ δὲ μέγιστον, διὰ τὸ
ἡδονὴν ἔχον ἐν τῷ αὐτίκα καὶ ὅτι τὸ
πρῶτον Λακεδαιμονίων ὀργώντων ἔμελλον
πειράσεσθαι, κινδυνεύειν παντὶ τρόπῳ
7 ἐτοῖμοι ἦσαν. ὧν αἰσθόμενοι οἱ μὲν v.l. αἰσθανόμενοι.
Ἀθηναῖοι φυλακὰς, ὥς ἐξ ὀλίγου καὶ ἐν
χειμῶνι, διέπεμπον ἐς τὰς πόλεις, ὃ δὲ
ἐς τὴν Λακεδαίμονα . . . ἐφίεμενος Λακεδαίμονα ἐφίε-
μενος mss. lacuna
B.
στρατιὰν προσαποστέλλειν καὶ αὐτὸς v.l. στρατιάν τε.
ἐκέλευε καὶ αὐτὸς
mss.
8 παρεσκευάζετο. οἱ δὲ Λακεδαιμόνιοι τὰ
μὲν καὶ φθόνῳ ἂ οὐχ ὑπηρετήσαν αὐτῷ,
τὰ δὲ καὶ βουλόμενοι μᾶλλον τοὺς τε
ἄνδρας τοὺς ἐκ τῆς νήσου κομίσασθαι
καὶ τὸν πόλεμον καταλῦσαι.

ἀπὸ τῶν πρῶ-
των ἀνδρῶν.

ΜΕΤΑ ΤΗΝ ΔΑΜΦΙ-
ΠΟΛΕΩΣ ΔΛΩ-
CIN.

ὅρος ὕψηλόν.

109. Τοῦ δ' αὐτοῦ χειμῶνος Μεγαρῆς
τε τὰ μακρὰ τεῖχη, ἃ σφῶν οἱ Ἀθηναῖοι τά τε mss. corr.
Haack.
εἶχον, κατέσκαψαν ἐλόντες ἐς ἔδαφος,
καὶ Βρασίδας ἂ ἔχων τοὺς ξυμμάχους
στρατεύει ἐπὶ τὴν Ἀκτὴν καλουμένην.
2 ἔστι δὲ ἀπὸ τοῦ βασιλέως διορύγματος
ἔσω προύχουσα, καὶ ὁ Ἄθως αὐτῆς ἂ

τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος. πόλεις 3
δὲ ἔχει Σάνην μὲν Ἀνδρίων ἀποικίαν
παρ' αὐτὴν τὴν διώρυχα, ἐς τὸ πρὸς
Εὐβοίαν πέλαγος τετραμμένην, τὰς δὲ
ἄλλας Θυσσὸν καὶ Κλεωνὰς καὶ Ἀκρο-
θόους καὶ Ὀλόφυξον καὶ Δῖον· αἱ 4
οἰκοῦνται ξυμμίκτοις ἔθνεσι βαρβάρων
διγλώσσων, καὶ τι καὶ Χαλκιδικὸν ἐν
βραχύ, τὸ δὲ πλείστον Πελασγικόν, τῶν
καὶ Λῆμνόν ποτε καὶ Ἀθήνας Τυρσηνῶν
οἰκησάντων, καὶ Βισαλτικὸν καὶ Κρησ-
τωνικὸν καὶ Ἡδῶνες· κατὰ δὲ μικρὰ
πολίσματα οἰκοῦσι. καὶ οἱ μὲν πλείους 5
προσεχώρησαν τῷ Βρασίδᾳ, Σάνη δὲ καὶ
Δῖον ἀντέστη, καὶ αὐτῶν τὴν χώραν
ἐμμείνας τῷ στρατῷ ἐδήου.

110. Ὡς δ' οὐκ ἐσήκουον, εὐθὺς
στρατεύει ἐπὶ Τορώνην τὴν Χαλκιδικήν,
κατεχομένην ὑπὸ Ἀθηναίων· καὶ ἂν ΔΥΤΟΝ.
δρες ὀλίγοι ἐπήγοντο, ἐτοῖμοι ὄντες τὴν
πόλιν παραδοῦναι. καὶ ἀφικόμενος νυκ-
τὸς ἔτι ἂ τῷ στρατῷ ἐκαθέζετο πρὸς τὸ περὶ ὄρθρον.
Διοσκόρειον, ὃ ἀπέχει τῆς πόλεως τρεῖς
μάλιστα σταδίους. τὴν μὲν οὖν ἄλλην 2
πόλιν τῶν Τορωναίων καὶ τοὺς Ἀθη-
ναίους τοὺς ἐμφρουροῦντας ἔλαθεν· οἱ
δὲ πρᾶσσοντες αὐτῷ εἰδότες ὅτι ἦξοι,
καὶ προελθόντες τινὲς αὐτῶν λάθρα
ὀλίγον ἐτήρουν τὴν πρόσοδον, καὶ ὥς
ἦσθοντο παρόντα, ἐσκομίζουσι παρ' αὐ-
τοὺς ἐγχειρίδια ἔχοντας ἄνδρας ψιλούς
ἐπτά—τοσοῦτοι γὰρ μόνοι ἀνδρῶν εἴκοσι
τὸ πρῶτον ταχθέντων οὐ κατέδεισαν

ἔτι καὶ περὶ mss.

v.l. ἦξει.

ὀλίγοι mss. corr.
Cobet.

ἐσελθεῖν· ἦρχε δὲ αὐτῶν Λυσίστρατος Ὀλύνθιος—, οἱ διαδύντες διὰ τοῦ πρὸς τὸ πέλαγος τείχους λαθόντες τοὺς τε ^{καὶ λαθόντες mss.} ἐπὶ τοῦ ἀνωτάτω φυλακτηρίου φρουροὺς, ^{corr. B.} οὔσης τῆς πόλεως πρὸς λόφον, ἀναβάντες διέφθειραν καὶ τὴν κατὰ Καναστραῖον πυλίδα διήρουν.

111. Ὁ δὲ Βρασίδης τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν ὀλίγον προελθὼν, ἑκατὸν δὲ πελταστὰς προπέμπει, ὅπως, ὅποτε πύλαι τινὲς ἀνοιχθεῖεν καὶ τὸ σημεῖον ἀρθείη ὃ ξυνέκειτο, πρῶτοι ² ἐσδράμοιεν. καὶ οἱ μὲν χρόνου ἐγγιγνομένου καὶ θαυμάζοντες κατὰ μικρὸν ἔτυχον ἐγγὺς τῆς πόλεως προσελθόντες· οἱ δὲ τῶν Τορωναίων ἐνδοθεν παρασκευάζοντες μετὰ τῶν ἐσεληλυθόντων, ὡς αὐτοῖς ἢ τε πυλὶς διήρητο καὶ αἱ κατὰ τὴν ἀγορὰν πύλαι τοῦ μοχλοῦ διακοπέντος ἀνεφύγοντο, πρῶτον μὲν κατὰ τὴν πυλίδα τινὰς περιαγαγόντες ἐσεκόμισαν, ὅπως κατὰ νώτου καὶ ἀμφοτέρωθεν τοὺς ἐν τῇ πόλει οὐδὲν εἰδότας ἐξαπίνης φοβήσειαν, ἔπειτα τὸ σημεῖον τε τοῦ πυρός, ὡς εἶρητο, ἀνέσχον καὶ διὰ τῶν κατὰ τὴν ἀγορὰν πυλῶν τοὺς λοιποὺς ἤδη τῶν πελταστῶν ἐσεδέχοντο.

112. Καὶ ὁ Βρασίδης ἰδὼν τὸ ξύνθημα ἔθει δρόμῳ, ἀναστήσας τὸν στρατὸν ἐμβοήσαντά τε ἄθρόον καὶ ἐκπληξιν πολλὴν τοῖς ἐν τῇ πόλει παρασχόντα. ² καὶ οἱ μὲν κατὰ τὰς πύλας εὐθὺς ἐσέπιπτον, οἱ δὲ κατὰ δοκοὺς τετραγώνους,

αἱ ἔτυχον τῷ τείχει πεπτωκότι καὶ ^{οικοδομουμένῳ mss.} ἀνοικοδομουμένῳ πρὸς λίθων ἀνολκὴν ^{corr. Herwerden.} προσκείμεναι. Βρασίδης μὲν οὖν καὶ ³ τὸ πλῆθος εὐθὺς ^{ἀνω καὶ ἐπὶ mss.} ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο, ^{καὶ βεβαίως mss.} βουλόμενος κατ' ἄκρας ^{δ'νω.} ἐλεῖν ^{βεβαίως.}· ὁ δὲ ἄλλος ὄμιλος κατὰ πάντα ὁμοίως ἐσκεδάννυντο. ^{ἀγτὴν.}

113. Τῶν δὲ Τορωναίων γιγνομένης τῆς ἀλώσεως τὸ μὲν πολλὸν οὐδὲν εἰδὸς ἐθορυβεῖτο, οἱ δὲ πράσσοντες καὶ οἷς ταῦτα ἤρεσκε μετὰ τῶν ἐσελθόντων εὐθὺς ἦσαν. οἱ δὲ Ἀθηναῖοι—ἔτυχον γὰρ ἐν τῇ ² ἀγορᾷ ὀπλῖται καθεύδοντες ὡς πεντήκοντα—ἐπειδὴ ἦσθοντο, οἱ μὲν τινες ὀλίγοι διαφθείρονται ἐν χερσίν ^{αὐτῶν.}, τῶν δὲ λοιπῶν οἱ μὲν πεζῇ, οἱ δὲ ἐς τὰς ναῦς, αἱ ἐφρούρουν δύο, καταφυγόντες διασφύζονται ἐς τὴν Λήκυθον τὸ φρούριον, ὃ εἶχον αὐτοὶ καταλαβόντες, ἄκρον τῆς πόλεως ἐς τὴν θάλασσαν ἀπειλημένον ἐν στενῷ ἰσθμῷ. ³ Κατέφυγον δὲ καὶ τῶν Τορωναίων ^{Corrupt.} ἐς αὐτοὺς ὅσοι ἦσαν σφίσιν ἐπιτήδαιοι.¹

114. Γεγενημένης δὲ ἡμέρας ἤδη καὶ βεβαίως τῆς πόλεως ἐχομένης ὁ Βρασίδης τοῖς μὲν μετὰ τῶν Ἀθηναίων Τορωναίοις καταπεφηνόσι κήρυγμα ἐποίησατο τὸν βουλόμενον ἐπὶ τὰ ἑαυτοῦ ἐξελθόντα ἀδεῶς πολιτεύειν, τοῖς δὲ Ἀθηναίοις κήρυκα προσπέμψας ἐξιέναι ἐκέλευσεν ἐκ τῆς Ληκύθου ὑποσπόνδους καὶ τὰ ἑαυτῶν ἔχοντας ὡς οὔσης Χαλκιδέων. οἱ δὲ ² ἐκλείψειν μὲν οὐκ ἔφασαν, σπείσασθαι δὲ σφίσιν ἐκέλευον ἡμέραν τοὺς νεκροὺς

ἀνελέσθαι. ὁ δὲ ἐσπείσατο δύο. ἐν ταύταις
 δὲ αὐτός τε τὰς ἐγγύς οἰκίας ἐκρατύνατο
 3 καὶ Ἀθηναῖοι τὰ σφέτερα. καὶ ξύλλογον
 τῶν Τορωναίων ποιήσας ἔλεξε τοῖς ἐν τῇ
 Ἀκάνθῳ παραπλήσια, ὅτι οὐ δίκαιον εἶη
 οὔτε τοὺς πράξαντας πρὸς αὐτὸν τὴν
 λήψιν τῆς πόλεως χεῖρους οὐδὲ προδότας
 ἡγείσθαι—οὐδὲ γὰρ ἐπὶ δουλείᾳ οὐδὲ
 χρήμασι πεισθέντας δρᾶσαι τοῦτο, ἀλλ'
 ἐπὶ ἀγαθῷ καὶ ἐλευθερίᾳ τῆς πόλεως—,
 οὔτε τοὺς μὴ μετασχόντας οἶεσθαι μὴ
 τῶν αὐτῶν τεύξεσθαι· ἀφίχθαι γὰρ οὐ
 διαφθερῶν οὔτε πόλιν οὔτε ἰδιώτην
 4 οὐδένα. τὸ δὲ κήρυγμα ποιήσασθαι τούτου
 ἕνεκα τοῖς παρ' Ἀθηναίους καταπεφευ-
 γόσιν, καὶ ἡγούμενος οὐδὲν χεῖρους τῇ
 ἐκείνων φιλίᾳ· οὐδ' ἂν σφῶν πειρα-
 σαμένους αὐτοὺς, δοκεῖν ἦσσαν, ἀλλὰ
 πολλῷ μᾶλλον, ὅσῳ δικαιότερα πράσ-
 σουσιν, εὖνους ἂν σφίσι γενέσθαι, ἀπειρία
 5 δὲ νῦν πεφοβῆσθαι. τοὺς τε πάντας
 παρασκευάζεσθαι ἐκέλευσεν ὡς βεβαίους
 τε ἐσομένους ξυμμάχους καὶ τὸ ἀπὸ
 τοῦδε ἤδη ὅ τι ἂν ἀμαρτάνωσιν αἰτίαν
 ἔχοντας· τὰ δὲ πρότερα οὐ σφεῖς ἀδικεῖ-
 σθαι, ἀλλ' ἐκείνους μᾶλλον ὑπ' ἄλλων
 κρεισσόνων, καὶ ξυγγνώμην εἶναι εἴ τι
 ἡναντιοῦντο.

Τῶν Λακεδαι-
 μονίων.

115. Καὶ ὁ μὲν τοιαῦτα εἰπὼν καὶ
 παραθαρσύνας διελθουσῶν τῶν σπονδῶν
 τὰς προσβολὰς ἐποεῖτο τῇ Ληκύθῳ· οἱ
 δὲ Ἀθηναῖοι ἡμύνοντό τε ἐκ φαύλου τειχί-
 σματος καὶ ἀπ' οἰκιῶν ἐπάλξεις ἐχουσῶν,

ὡς ἡγούμενος mss.
 corr. B.

v.l. ἡμύναντο.

ὑπὸ Cobet.

κατερράγη mss.
 corr. Cobet.

Ἀθηναῖς mss. corr.
 Herwerden.

τριάκοντα mss.
 corr. Mahaffy Δ
 for Λ.
 τριάκοντα mss.
 corr. Mahaffy Δ
 for Λ.

καὶ μίαν μὲν ἡμέραν ἀπεκρούσαντο· τῇ 2
 δ' ὑστεραίᾳ μηχανῆς μελλούσης προσά-
 ξεσθαι, ἀπὸ τῶν ἐναντίων, ἀφ' ἧς αὐτοῖς.
 πῦρ ἐνήσειν διανοοῦντο ἐς τὰ ξύλινα
 παραφράγματα, καὶ προσιόντος ἤδη τοῦ
 στρατεύματος, ἧ ὄντο μάλιστα αὐτοὺς
 προσκομιεῖν τὴν μηχανὴν καὶ ἦν ἐπιμα-
 χώτατον, πύργον ξύλινον ἐπ' οἴκημα
 ἀντέστησαν, καὶ ὕδατος ἀμφορέας πολ-
 λούς καὶ πίθους ἀνεφόρησαν καὶ λίθους
 μεγάλους, ἀνθρωποὶ τε πολλοὶ ἀνέβησαν.
 τὸ δὲ οἴκημα λαβὼν μεῖζον ἄχθος 3
 ἐξαπίνης κατερρήνυ καὶ ψόφου πολλοῦ
 γενομένου τοὺς μὲν ἐγγύς καὶ ὁρῶντας
 τῶν Ἀθηναίων ἐλύπησε μᾶλλον ἢ ἐφό-
 βησεν, οἱ δὲ ἄπωθεν, καὶ μάλιστα οἱ διὰ
 πλείστου, νομίσαντες ταύτῃ ἐαλωκέναι
 ἤδη τὸ χωρίον φυγῇ ἐς τὴν θάλασσαν
 καὶ τὰς ναῦς ὥρμησαν.

116. Καὶ ὁ Βρασίδας ὡς ἦσθετο
 αὐτοὺς ἀπολείποντάς τε τὰς ἐπάλξεις
 καὶ τὸ γιγνόμενον ὁρῶν, ἐπιφερόμενος τῷ
 στρατῷ εὐθὺς τὸ τεῖχος λαμβάνει, καὶ
 ὅσους ἐγκατέλαβε διέφθειρε. καὶ οἱ μὲν 2
 Ἀθηναῖοι τοῖς τε πλοίοις καὶ ταῖς ναυσὶ
 τούτῳ τῷ τρόπῳ ἐκλιπόντες τὸ χωρίον
 ἐς Παλλήνην διεκομίσθησαν· ὁ δὲ Βρα-
 σίδας—ἔστι γὰρ ἐν τῇ Ληκύθῳ Ἀθηναί-
 ἱερόν, καὶ ἔτυχε κηρύξας, ὅτε ἔμελλε
 προσβάλλειν, τῷ ἐπιβάντι πρώτῳ τοῦ
 τείχους τέσσαρας μνᾶς ἀργυρίου δώσειν
 —νομίσας ἄλλῳ τινὶ τρόπῳ ἢ ἀνθρωπείῳ
 τὴν ἄλωσιν γενέσθαι, τὰς τε τέσσαρας

καθελών.

μνάς τῇ θεῷ ἀπέδωκεν ἐς τὸ ἱερόν καὶ
τὴν Λήκυθον, ἀνασκευάσας τέμενος ἀνήκεν καθελών καὶ mss.

3 ἅπαν. καὶ ὁ μὲν τὸ λοιπὸν τοῦ χειμῶ-
νος ἃ τε εἶχε τῶν χωρίων καθίστατο
καὶ τοῖς ἄλλοις ἐπεβούλευε· καὶ τοῦ
χειμῶνος διελθόντος ὕγδοον ἔτος ἐτελεύ-
τα τῷ πολέμῳ.

117. Λακεδαιμόνιοι δὲ καὶ Ἀθηναῖοι
ἅμα ἦρι τοῦ ἐπιγιγνομένου θέρους εὐθὺς
ἐκεχειρίαν ἐποίησαντο ἐνιαύσιον, νομίσαν-
τες Ἀθηναῖοι μὲν οὐκ ἂν ἔτι τὸν Βρασί-
δαν σφῶν προσαποστήσαι οὐδὲν πρὶν
παρασκευάσαιντο καθ' ἡσυχίαν, καὶ ἅμα
εἰ καλῶς σφίσιν ἔχοι, κἂν ξυμβῆναι τὰ καὶ ξυμβῆναι mss.
πλείω, Λακεδαιμόνιοι δὲ ταῦτα τοὺς v.l. Λακεδαιμόνιοι
Ἀθηναίους ἡγούμενοι ἅπερ ἐδέδισαν φο- τε ταῦτα τοῖς Ἀθη-
ναίοις.
βεῖσθαι, καὶ γενομένης ἀνοκωχῆς κακῶν v.l. ἐδείσαν.
καὶ τάλαιπωρίας μᾶλλον ἐπιθυμήσειν
αὐτοὺς πειρασαμένους ξυναλλαγήναί τε
καὶ τοὺς ἄνδρας σφίσιν ἀποδόντας
σπονδὰς ποιήσασθαι καὶ ἐς τὸν πλείω
2 χρόνον. τοὺς γὰρ δὴ ἄνδρας περὶ πλέονος
ἐποιοῦντο κομίσασθαι, ἕως ἔτι Βρασίδας ὡς ἔτι mss.
ἡτύχει, καὶ ἔμελλον ἐπὶ μεῖζον χωρή-
σαντος αὐτοῦ καὶ ἁντίπαλα καταστή-
σαντος τῶν μὲν στέρεσθαι, τοῖς δ' ἐκ τοῦ v.l. τοὺς δ' ἐκ.
ἴσου ἀμυνόμενοι κινδυνεύσειν καὶ κρα- v.l. κινδυνεύειν.
τήσειν.¹ γίγνεται οὖν ἐκεχειρία αὐτοῖς τε
καὶ τοῖς ξυμμάχοις ἥδε.

Corrupt.

118. " Περὶ μὲν τοῦ ἱεροῦ καὶ τοῦ μαν-
τείου τοῦ Ἀπόλλωνος τοῦ Πυθίου δοκεῖ
ἡμῖν χρῆσθαι τὸν βουλόμενον ἀδόλως καὶ
2 ἀδεῶς κατὰ τοὺς πατρίους νόμους. τοῖς

μὲν Λακεδαιμονίοις ταῦτα δοκεῖ καὶ τοῖς
ξυμμάχοις τοῖς παρούσι· Βοιωτοὺς δὲ
καὶ Φωκέας πείσειν φασὶν ἐς δύναμιν
προσκηρυκευόμενοι. περὶ δὲ τῶν χρημά- 3
των τοῦ θεοῦ ἐπιμέλестhai ὅπως τοὺς
ἀδικοῦντας ἐξευρήσομεν, ὀρθῶς καὶ δι-
καίως τοῖς πατρίοις νόμοις χρώμενοι καὶ
ἡμεῖς καὶ ὑμεῖς καὶ τῶν ἄλλων οἱ βουλό-
μενοι, τοῖς πατρίοις νόμοις χρώμενοι
πάντες. περὶ μὲν οὖν τούτων ἔδοξε 4
Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις κατὰ
ταῦτα· τάδε δὲ ἔδοξε Λακεδαιμονίοις καὶ
τοῖς ξυμμάχοις, ἐὰν σπονδὰς ποιῶνται οἱ
Ἀθηναῖοι, ἐπὶ τῆς αὐτῶν μένειν ἐκατέρους
ἔχοντας ἅπερ νῦν ἔχομεν, τοὺς μὲν ἐν τῷ
Κορυφασίῳ ἐντὸς τῆς Βουφράδος καὶ τοῦ
Τομέως μένοντας, τοὺς δὲ ἐν Κυθήροις μὴ
ἐπιμισγομένους ἐς τὴν ξυμμαχίαν, μήτε
ἡμᾶς πρὸς αὐτοὺς μήτε αὐτοὺς πρὸς
ἡμᾶς, τοὺς δὲ ἐν Νισαίᾳ καὶ Μινώᾳ μὴ
ὑπερβαίνοντας τὴν ὁδὸν τὴν ἀπὸ τῶν
v.l. ἀπὸ τοῦ Νίσου. Πυλῶν τῶν παρὰ τοῦ Νίσου ἐπὶ τὸ
Ποσειδώνιον, ἀπὸ δὲ τοῦ Ποσειδωνίου
εὐθὺς ἐπὶ τὴν γέφυραν τὴν ἐς Μινώαν—
μηδὲ Μεγαρέας καὶ τοὺς ξυμμάχους
ὑπερβαίνειν τὴν ὁδὸν ταύτην—καὶ τὴν
νῆσον, ἣν περ ἔλαβον οἱ Ἀθηναῖοι, ἔχον-
τας, μηδὲ ἐπιμισγομένους μηδετέρους
μηδετέρωσσε, καὶ τὰ ἐν Τροιζῆνι, ὅσα περ
νῦν ἔχουσι καὶ οἷα ξυνέθεντο πρὸς
Ἀθηναίους. καὶ τῇ θαλάσῃ χρωμένους, 5
ὅσα ἂν κατὰ τὴν ἑαυτῶν καὶ κατὰ τὴν
ξυμμαχίαν, Λακεδαιμονίους καὶ τοὺς

v.l. τῶν τοῦ θεοῦ.

v.l. τοῖς ἄλλοις
ξυμμάχοις.

v.l. ἀπὸ τοῦ Νίσου.

v.l. μήτε.

ξυμμάχους πλείν μὴ μακρῇ νηί, ἄλλω δὲ
 κωπήρει πλοίῳ, ἐς πεντακόσια τάλαντα
 6 ἄγοντι μέτρα. κήρυκι δὲ καὶ πρεσβείᾳ
 καὶ ἀκολούθοις, ὅποσους ἂν δοκῇ, περὶ
 καταλύσεως τοῦ πολέμου καὶ δικῶν ἐς
 Πελοπόννησον καὶ Ἀθήναζε σπονδὰς
 εἶναι ἰούσι καὶ ἀπιοῦσι, καὶ κατὰ γῆν καὶ
 7 κατὰ θάλασσαν. τοὺς δὲ αὐτομόλους μὴ
 δέχεσθαι ἐν τούτῳ τῷ χρόνῳ, μήτε
 ἐλεύθερον μήτε δοῦλον, μήτε ἡμᾶς μήτε
 8 ὑμᾶς. δίκας τε διδόναι ἡμᾶς τε ὑμῖν καὶ
 ὑμᾶς ἡμῖν κατὰ τὰ πάτρια, τὰ ἀμφίλογα
 9 δίκη διαλύοντας ἄνευ πολέμου. τοῖς μὲν
 Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις ταῦτα
 δοκεῖ· εἰ δέ τι ὑμῖν εἴτε κάλλιον εἴτε
 δικαιότερον τούτων δοκεῖ εἶναι, ἰόντες ἐς
 Λακεδαίμονα διδάσκετε· οὐδενὸς γὰρ
 ἀποστήσονται, ὅσα ἂν δίκαια λέγητε,
 οὔτε οἱ Λακεδαιμόνιοι οὔτε οἱ ξύμμαχοι.
 10 οἱ δὲ ἰόντες τέλος ἔχοντες ἰόντων, ἥπερ
 καὶ ὑμεῖς ἡμᾶς κελεύετε. αἱ δὲ σπονδαὶ
 ἐνιαυτὸν ἔσονται.
 Ἔδοξε τῷ δήμῳ. Ἀκαμαντὶς ἐπρυτά-
 νευε, Φαίνιππος ἐγραμμάτευε, Νικιάδης
 ἐπεστάτει. Λάχης εἶπε, τύχῃ ἀγαθῇ τῇ
 Ἀθηναίων, ποεῖσθαι τὴν ἐκεχειρίαν, καθ'
 ἃ ξυγχωροῦσι Λακεδαιμόνιοι καὶ οἱ ξύμ-
 12 μαχοὶ αὐτῶν· καὶ ὁμολόγησαν ἐν τῷ δήμῳ
 τὴν ἐκεχειρίαν εἶναι ἐνιαυτόν, ἄρχειν δὲ v.l. ἀρχὴν.
 τήνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα τοῦ
 13 Ἐλαφηβολιῶνος μηνός. ἐν τούτῳ τῷ
 χρόνῳ ἰόντας ὡς ἀλλήλους πρέσβεις καὶ
 κήρυκας ποεῖσθαι τοὺς λόγους, καθ' ὃ

τι ἔσται ἢ κατάλυσις τοῦ πολέμου. ἐκ- 14
 κλησίαν δὲ ποήσαντας τοὺς στρατηγούς
 καὶ τοὺς πρυτάνεις πρῶτον περὶ τῆς
 εἰρήνης βουλευσασθαι Ἀθηναίους καθ' ὃ
 τι ἂν ἐσίῃ ἢ πρεσβεία περὶ τῆς κατα-
 λύσεως τοῦ πολέμου. σπείσασθαι δὲ
 αὐτίκα μάλα τὰς πρεσβείας ἐν τῷ δήμῳ
 τὰς παρούσας ἢ μὴν ἐμμενεῖν ἐν ταῖς
 σποινδαῖς τὸν ἐνιαυτόν."

v.l. καὶ ὁμολόγη-
σαν.

Ἐρυξιδᾶ mss.
corr. Valckenaer.

Εὐπαλῖδα Hude.

119. Ταῦτα ξυνέθεντο ἂ καὶ ὥμοσαν ἂ
 μηνὸς ἐν Λακεδαίμονι Γεραστίου δωδεκά-
 τη. ἂ καὶ ἐσπένδοντο Λακεδαιμονίων μὲν 2
 οἶδε· Ταῦρος Ἐχετιμίδα, Ἀθήναιος Περι-
 κλείδα, Φιλοχαρίδας Ἐρυξιλαῖδα· Κο-
 ρινθίων δὲ Αἰνέας Ὠκύτου, Εὐφαιμίδας
 Ἀριστωνύμου· Σικυνωίων δὲ Δαμότιμος
 Ναυκράτους, Ὀνάσιμος Μεγακλέους·
 Μεγαρέων δὲ Νίκασος Κεκάλου, Μενε-
 κράτης Ἀμφιδώρου· Ἐπιδανρίων δὲ
 Ἀμφίας Εὐπαῖδα· Ἀθηναίων δὲ οἱ στρα-
 τηγοὶ Νικόστρατος Διειτρέφους, Νικίας
 Νικηράτου, Αὐτοκλῆς Τολμαίου. ἢ μὲν 3
 δὴ ἐκεχειρία αὕτη ἐγένετο, καὶ ξυνῆσαν
 ἐν αὐτῇ περὶ τῶν μειζόνων σπονδῶν διὰ
 παντὸς ἐς λόγους.

ΛΑΚΕΔΑΙΜΟΝΙΟΙ.
 ΚΑΙ Οἱ ΣΥΜΜΑΧΟΙ
 ΑἸΘΗΝΑΙΟΙΣ ΚΑΙ
 ΤΟῖΣ ΣΥΜΜΑ-
 ΧΟΙΣ.
 ΣΥΝΕΤΙΘΕΝΤΟ
 ΔΕ.

τοὺς πρώτους mss.
corr. Cobet.

120. Περὶ δὲ τὰς ἡμέρας ταύτας ἂ
 Σκιώνῃ ἐν τῇ Παλλήνῃ πόλιν ἀπέστη
 ἀπ' Ἀθηναίων πρὸς Βρασίδαν. φασὶ δὲ
 οἱ Σκιωναῖοι Πελληνῆς μὲν εἶναι ἐκ Πελο-
 ποννήσου, πλέοντας δ' ἀπὸ Τροίας σφῶν
 τοὺς προγόνους κατενεχθῆναι ἐς τὸ
 χωρίον τοῦτο τῷ χειμῶνι ᾧ ἐχρήσαντο
 Ἀχαιοί, καὶ αὐτοῦ οἰκῆσαι. ἀποστάσι 2

αἱς ἐπὶ ἤρχοντο.

δ' αὐτοῖς ὁ Βρασίδης διέπλευσε νυκτὸς ἐς τὴν Σκιώνην, τριήρει μὲν φιλία προ-
 πλεούσῃ, αὐτὸς δὲ ἐν κελητίῳ ἄπωθεν
 ἐφεπόμενος, ὅπως, εἰ μὲν τινι τοῦ κέλητος
 μείζονι πλοίῳ περιτυγχάνοι, ἢ τριήρης
 ἀμύνοι, ἀντιπάλου δὲ ἄλλης τριήρους ^{v.l. ἀμύνη.}
 ἐπιγενομένης οὐ πρὸς τὸ ἔλασσον νομίζων
 τρέψεσθαι, ³ καὶ ἐν τούτῳ αὐτὸν δια-
 σώσειν. περαιωθεὶς δὲ καὶ ξύλλογον
 ποιήσας τῶν Σκιωναίων ἔλεγεν ἅ τε
 ἐν τῇ Ἀκάνθῳ καὶ Τορώνῃ, καὶ προσ-
 ἔτι ⁴ ἀξιωτάτους αὐτοὺς εἶναι ἐπαίνου,
 οἵτινες τῆς Παλλήνης ἐν τῷ ἰσθμῷ
 ἀπειλημμένης ὑπὸ τῶν Ἀθηναίων Ποτεί-
 δαιαν ἐχόντων καὶ ὄντες οὐδὲν ἄλλο ἢ
 νησιῶται αὐτεπάγγελτοι ἐχώρησαν πρὸς
 τὴν ἐλευθερίαν καὶ οὐκ ἀνέμειναν ἀτολ-
 μία ἀνάγκην σφίσι προσγενέσθαι περὶ
 τοῦ φανερώς οἰκείου ἀγαθοῦ· σημείον τ'
 εἶναι τοῦ καὶ ἄλλο τι ἂν αὐτοὺς τῶν
 μεγίστων ἀνδρείως ὑπομείναι, εἴ τε
 τεθήσεται κατὰ νοῦν τὰ πράγματα, ^{εἰ τεθήσεται mss. corr. Krueger.}
 πιστοτάτους τε τῇ ἀληθείᾳ ἡγήσεσθαι
 αὐτοὺς Λακεδαιμονίων φίλους καὶ τὰλλα
 τιμήσειν.

121. Καὶ οἱ μὲν Σκιωναῖοι ἐπήρθησάν
 τε τοῖς λόγοις καὶ θαρσύναντες πάντες
 ὁμοίως, καὶ οἷς πρότερον μὴ ἤρεσκε τὰ
 πρᾶσσόμενα, τὸν τε πόλεμον διεννοοῦντο
 προθύμως οἶσιν καὶ τὸν Βρασίδαν τὰ τ'
 ἄλλα καλῶς ἐδέξαντο καὶ δημοσίᾳ μὲν
 χρυσῷ στεφάνῳ ἀνέδθησαν ὡς ἐλευθε-
 ροῦντα τὴν Ἑλλάδα, ἰδίᾳ δὲ ἑταινίου τε

ἀγτῷ. ἀγτῇ.

ἀλλ' ἐπὶ τὴν
ναῦν.

φάσκων.

καὶ προσήρχοντο ὥσπερ ἀθλητῇ. ὁ δὲ τό ²
 τε παραυτίκα φυλακὴν τινα αὐτοῖς
 ἐγκαταλιπὼν διέβη πάλιν καὶ ὕστερον οὐ
 πολλῷ στρατιὰν πλείω ἐπεραίωσε, βου-
 λόμενος μετ' αὐτῶν τῆς τε Μένδης καὶ
 τῆς Ποτειδαίας ἀποπειρᾶσαι, ἡγούμενος
 καὶ τοὺς Ἀθηναίους βοηθῆσαι ἂν ὡς ἐς
 νῆσον καὶ βουλόμενος φθάσαι· καὶ τι ³
 καὶ ἐπράσσετο ⁴ προδοσίας πέρι.

122. Καὶ ὁ μὲν ἔμελλεν ἐγχειρήσειν
 ταῖς πόλεσι ταύταις· ἐν τούτῳ δὲ τριήρει
 οἱ τὴν ἐκεχειρίαν περιαγγέλλοντες ἀφικ-
 νοῦνται παρ' αὐτόν, Ἀθηναίων μὲν
 Ἀριστῶνυμος, Λακεδαιμονίων δὲ Ἀθή-
 ναιος. καὶ ἡ μὲν στρατιὰ πάλιν διέβη ²
 ἐς Τορώνην, οἱ δὲ ³ ἀνήγγελλον τὴν
 ξυνηθήκη, καὶ ἐδέξαντο πάντες οἱ ἐπὶ
 Θράκης ξύμμαχοι Λακεδαιμονίων τὰ πε-
 πραγμένα. Ἀριστῶνυμος δὲ τοῖς μὲν ἄλ- ³
 λοις . . . , Σκιωναίους δὲ αἰσθόμενος ἐκ
 λογισμοῦ τῶν ἡμερῶν ὅτι ὕστερον ἀφε-
 στηκοίεν, οὐκ ἔφη ἐνσπόνδους ἔσεσθαι.
 Βρασίδης δὲ ἀντέλεγε πολλά, ὡς πρό-
 τερον, καὶ οὐκ ἠφίει τὴν πόλιν. ὡς δ' ⁴
 ἀπήγγειλεν ἐς τὰς Ἀθήνας ὁ Ἀριστῶ-
 νυμος περὶ αὐτῶν, οἱ Ἀθηναῖοι εὐθὺς
 ἐτοῖμοι ἦσαν στρατεύειν ἐπὶ τὴν Σκιώνην.
 οἱ δὲ Λακεδαιμόνιοι πρέσβεις πέμψαντες
 παραβήσεσθαι ἔφασαν αὐτοὺς τὰς σπον-
 δάς, καὶ τῆς πόλεως ἀντεποιοῦντο Βρα-
 σίδα πιστεύοντες, δίκη τε ἐτοῖμοι ἦσαν
 περὶ αὐτῆς κρίνεσθαι. οἱ δὲ δίκη μὲν οὐκ ⁵
 ἤθελον κινδυνεύειν, στρατεύειν δὲ ὡς

τινα αὐτόσε B.

κατῆνει mss. la-
cuna B.

v.l. ἀφίει.

ἀγτῷ.

ἐς τὰς πόλεις
ταύτας.

τῷ Βρασίδᾳ.

ΟΝΤΕΣ.

τάχιστα, ὀργὴν ποιούμενοι εἰ καὶ οἱ ἐν ταῖς νήσοις ἤδη ἀξιοῦσι σφῶν ἀφίστασθαι, τῇ κατὰ γῆν Λακεδαιμονίων ἰσχύϊ 6 ἀνωφελεῖ πιστεύοντες. εἶχε δὲ καὶ ἡ ἀλήθεια περὶ τῆς ἀποστάσεως μᾶλλον ἢ οἱ Ἀθηναῖοι ἐδικαίουν· δύο γὰρ ἡμέραις ὕστερον ἀπέστησαν οἱ Σκιωναῖοι. ψήφισμά τ' εὐθὺς ἐποίησαντο, Κλέωνος γνώμη, Σκιωναίους ἐξελεῖν τε καὶ ἀποκτείνειν. καὶ τὰλλα ἡσυχάζοντες ἐς τοῦτο παρεσκευάζοντο.

ΑΥΤΩΝ.

123. Ἐν τούτῳ δὲ Μένδη ἀφίσταται, πόλις ἐν τῇ Παλλήνῃ, Ἐρετριῶν ἀποικία. καὶ ἐδέξατο ὁ Βρασίδης, οὐ νομίζων ἀδικεῖν, ἔστι γὰρ ἅ καὶ αὐτὸς ἐνεκάλει τοῖς Ἀθηναίοις παραβαίνειν

ΑΥΤΟΥΣ.

ὅτι ἐν τῇ ἐκχειρίᾳ φανερώς προσεχώρησαν.

2 τὰς σπονδὰς. διὸ καὶ οἱ Μενδαῖοι μᾶλλον ἐτόλμησαν, τὴν τε τοῦ Βρασίδου γνώμην ὀρῶντες ἐτοίμην, τεκμαιρόμενοι καὶ ἀπὸ τῆς Σκιώνης ὅτι οὐ προϋδίδον, καὶ ἅμα τῶν πρассόντων σφίσιν ὀλίγων ὄντων, οὐκέτι ἀνιέντων, ἀλλὰ περὶ

ὥς τότε ἐμέλησεν.
τὸ κατὰ δὴλον.

σφίσιν αὐτοῖς φοβουμένων, καταβιασάμενων παρὰ γνώμην τοὺς πολλούς. οἱ δὲ Ἀθηναῖοι εὐθὺς πυθόμενοι, πολλῶν αὐτοῖς φοβουμένων τὸ κατὰ δὴλον καὶ ἔτι μᾶλλον ὀργισθέντες, παρεσκευάζοντο

ΑΥΤΩΝ.

4 ἐπ' ἀμφοτέρας τὰς πόλεις. καὶ Βρασίδης προσδεχόμενος τὸν ἐπίπλουν, ὑπεκκομίζει ἐς Ὀλυμπον τὴν Χαλκιδικὴν παῖδας καὶ γυναῖκας τῶν Σκιωναίων καὶ Μενδαίων, καὶ τῶν Πελοποννησίων αὐτοῖς πεντακοσίους ὀπλίτας διέπεμψε καὶ πελταστὰς τριακοσίους Χαλκιδέων,

ἄρχοντά τε τῶν ἀπάντων Πολυδαμίδαν. καὶ οἱ μὲν τὰ περὶ σφῶν αὐτούς, ὥς ἐν τάχει παρεσομένων τῶν Ἀθηναίων, κοινῇ ἠϋτρεπίζοντο.

124. Βρασίδης δὲ καὶ Περδίκκας ἐν τούτῳ στρατεύουσιν ἅμα ἐπὶ Ἀρραβαῖον τὸ δεύτερον ἐς Λύγκον. καὶ ἦγον ὁ μὲν ὢν ἐκράτει Μακεδόνων τὴν δύναμιν καὶ τῶν ἐνοικούντων Ἑλλήνων ὀπλίτας, ὁ δὲ πρὸς τοῖς αὐτοῦ περιλοίοις τῶν Πελοποννησίων Χαλκιδέας καὶ Ἀκανθίους καὶ τῶν ἄλλων κατὰ δύναμιν ἐκάστων. ξύμπαν δὲ τὸ ὀπλιτικὸν τῶν Ἑλλήνων τρισχίλιοι μάλιστα, ἱππῆς δ' οἱ πάντες ἠκολούθουν Μακεδόνων ξὺν Χαλκιδεῦσιν ὀλίγου ἐς χιλίους, καὶ ἄλλος ὄμιλος τῶν βαρβάρων πολὺς. ἐσβαλόντες δὲ ἐς τὴν 2 Ἀρραβαίου καὶ εὐρόντες ἀντεστρατοπεδευμένους αὐτοῖς τοὺς Λυγκηστάς, ἀντεκαθέζοντο καὶ αὐτοί. καὶ ἐχόντων 3 τῶν μὲν πεζῶν λόφον ἐκατέρωθεν, πεδίου δὲ τοῦ μέσου ὄντος, οἱ ἱππῆς ἐς αὐτὸ καταδραμόντες ἱππομάχησαν πρῶτα ἀμφοτέρων, ἔπειτα δὲ καὶ ὁ Βρασίδης καὶ ὁ Περδίκκας, προελθόντων προτέρων ἀπὸ τοῦ λόφου μετὰ τῶν ἱππέων τῶν Λυγκηστῶν ὀπλιτῶν καὶ ἐτοίμων ὄντων μάχεσθαι, ἀντεπαγαγόντες καὶ αὐτοὶ ξυνέβαλον καὶ ἔτρεψαν τοὺς Λυγκηστάς, καὶ πολλοὺς μὲν διέφθειραν, οἱ δὲ λοιποὶ διαφυγόντες πρὸς τὰ μετέωρα ἡσύχαζον. μετὰ δὲ τοῦτο τροπαῖον στήσαντες δύο μὲν 4 ἢ τρεῖς ἡμέρας ἐπέσχον, τοὺς Ἰλλυριοὺς

ὀλίγω mss. ὀλίγου
Priscian.

v.l. πρότερον.

ΤΩΝ ΑΘΗΝΑΙΩΝ
ΠΡΟΤΕΡΟΝ ΕΠΙ-
ΠΛΕΥΣΑΝΤΩΝ.

ΔΙΑΦΕΡΟΜΕΝΩΝ
ΑΥΤΩΝ.

ΔΙΑ ΤΟ ΔΕΟΣ
ΑΥΤΩΝ, ΟΝΤΩΝ
ΑΝΘΡΩΠΩΝ ΜΑ-
ΧΙΜΩΝ.

μένοντες, οὐ ἔτυχον τῷ Περδίκκᾳ μισθοῦ μέλλοντες ἥξειν· ἔπειτα ὁ Περδίκκας ἐβούλετο προῖεναι ἐπὶ τὰς τοῦ Ἀρραβαίου κώμας καὶ μὴ καθῆσθαι, Βρασίδας δὲ τῆς τε Μένδης περιορώμενος, μὴ τῶν Ἀθηναίων πρότερον ἐπιπλευσάντων τι πάθῃ, καὶ ἅμα τῶν Ἰλλυριῶν οὐ παρόντων, οὐ πρόθυμος ἦν, ἀλλὰ ἀναχωρεῖν μάλλον.

125. Καὶ ἐν τούτῳ ἠγγέλθη ὅτι καὶ ^{v.l. ὅτι οἱ} οἱ Ἰλλυριοὶ μετ' Ἀρραβαίου, προδόντες Περδίκκαν, γεγέννηται· ὥστε ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, ^{v.l. ὅτι οἱ} κυρωθέν δὲ οὐδὲν ἐκ τῆς διαφορᾶς ὀπηνίκα χρὴ ὀρμᾶσθαι, νυκτός τε ἐπιγενομένης, οἱ μὲν Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων εὐθύς φοβηθέντες, ὅπερ φιλεῖ μεγάλα στρατόπεδα ἀσαφῶς ἐκπλήγνυσθαι, νομί- ^{καὶ νομίσαντες mss. corr. B.} σαντες πολλαπλασίους μὲν ἢ ἦλθον ἐπιέναι, ὅσον δὲ οὐπω παρῆναι, καταστάντες ἐς αἰφνίδιον φυγὴν ἐχώρουν ἐπ' οἶκον, καὶ τὸν Περδίκκαν τὸ πρῶτον οὐκ αἰσθανόμενον, ὥς ἔγνω, ἠνάγκασαν πρὶν τὸν Βρασίδα ^{καὶ νομίσαντες mss. corr. B.} νιδεῖν—ἄπωθεν γὰρ πολὺ ἀλλήλων ἐστρατοπέδευντο—προαπελ-
2 θεῖν. Βρασίδας δὲ ἅμα τῇ ἑφ' ὥς εἶδε τοὺς Μακεδόνας προκεχωρηκότας, τοὺς <sup>προανακεχωρηκό-
τας Herwerden.</sup> τε Ἰλλυριοὺς καὶ τὸν Ἀρραβαῖον μέλ-
λοντας ἐπιέναι, ξυναγαγὼν καὶ αὐτὸς ἐς πλαίσιον τοὺς ὀπλίτας καὶ τὸν <sup>ἐς τετράγωνον
τάξιν mss. corr.
Herwerden.</sup> ψιλὸν ὄμιλον ἐς μέσον λαβὼν, διανοεῖτο
3 ἀναχωρεῖν. ἐκδρόμους δέ, εἴ πῃ προσ-
βάλλοιεν αὐτοῖς, ἔταξε τοὺς νεωτάτους, καὶ αὐτὸς λογάδας ἔχων τριακοσίους

τελευταῖος γνώμην εἶχεν ὑποχωρῶν τοῖς τῶν ἐναντίων πρώτοις προσκεισομένοις ἀνθιστάμενος ἀμύνεσθαι. καὶ πρὶν τοὺς 4 πολεμίους ἐγγὺς εἶναι, ὥς διὰ ταχέων παρεκελεύσατο τοῖς στρατιώταις τοιάδε.

126. “Εἰ μὲν μὴ ὑπώπτευν, ἄνδρες <sup>Πελοποννήσιοι, τὸ
τε μεμονῶσθαι
Badham.</sup> Πελοποννήσιοι, ὑμᾶς τῷ τε μεμονῶσθαι καὶ ὅτι βάρβαροι οἱ ἐπιόντες καὶ πολλοὶ ἐκπληξιν ἔχειν, οὐκ ἂν ὁμοίως διδαχὴν ἅμα τῇ παρακελεύσει ἐποιούμην· νῦν δὲ πρὸς μὲν τὴν ἀπόλειψιν τῶν ἡμετέρων καὶ τὸ πλῆθος τῶν ἐναντίων βραχεῖ ὑπομνήματι καὶ παραινέσει τὰ μέγιστα πειράσομαι πείθειν. ἀγαθοῖς γὰρ εἶναι 2 ὑμῖν προσήκει τὰ πολεμικὰ οὐ διὰ ξυμμάχων παρουσίαν ἐκάστοτε, ἀλλὰ δι' οἰκείαν ἀρετήν, καὶ μηδὲν πλῆθος πεφοβῆσθαι ἐτέρων, οἷγε μηδὲ ἀπὸ πολιτειῶν τοιούτων ἦκετε, ἐν αἷς πολλοὶ ὀλίγων ἄρχουσιν, ἀλλὰ πλεόνων μάλλον ἐλάσ-
3 σους, οὐκ ἄλλῳ τινὶ κτησάμενοι τὴν δυναστείαν ἢ τῷ μαχόμενοι κρατεῖν. βαρβάρους δὲ οὓς νῦν ἀπειρία δέδιτε, 3 μαθεῖν χρὴ, ἐξ ὧν τε προηγώνισθε τοῖς Μακεδόσιν αὐτῶν καὶ ἀφ' ὧν ἐγὼ εἰκάζω ^{v.l. εἰκάζω.} τε καὶ ἄλλων ἀκοῇ ἐπίσταμαι, οὐ δεινοὺς ἐσομένους. καὶ γὰρ ὅσα μὲν 4 τῷ ὄντι ἀσθενῇ ὄντα, δόκησιν ἔχει <sup>ΤΩΝ ΠΟΛΕ-
ΜΙΩΝ.</sup> ἰσχύος, διδαχὴ ἀληθῆς προσγενομένη περὶ αὐτῶν ἐθάρσυνε μάλλον τοὺς ἀμυνομένους· οἷς δὲ βεβαίως τι πρόσεστιν ἀγαθόν, μὴ προειδώς τις ἂν αὐτοῖς ^{τολμηρότερον προσφέροιτο. οὗτοι δὲ 5}

τὴν μέλλησιν μὲν ἔχουσι τοῖς ἀπείροις
 φοβερὰν· καὶ γὰρ πλήθει Δ δεινοὶ καὶ
 βοῆς μεγέθει ἀφόρητοι, ἢ τε διὰ κενῆς
 ἐπανάσεισι τῶν ὅπλων ἔχει τινὰ δῆ-
 λωσιν ἀπειλῆς. προσμεῖξαι δὲ τοῖς ὑπο-
 μένουσιν Δ οὐχ ὁμοῖοι· οὔτε γὰρ τάξιν
 ἔχοντες αἰσχυνθεῖεν ἂν λιπεῖν τινὰ
 χώραν βιαζόμενοι, ἢ τε φυγὴ καὶ ἡ
 ἔφοδος αὐτῶν ἴσην ἔχουσα δόξαν τοῦ
 καλοῦ ἀνεξέλεγκτον καὶ τὸ ἀνδρείον ἔχει.
 αὐτοκράτωρ δὲ μάχη μάλιστ' ἂν καὶ
 πρόφασιν τοῦ σφάζεσθαι τινι πρεπόντως
 πορίσειε, τοῦ τε ἐς χεῖρας ἔλθειν πιστό-
 τερον τὸ ἐκφοβήσιν ὑμᾶς ἀκινδύνως v.l. ἡμᾶς.
 ἡγούνται· ἐκείνῳ γὰρ ἂν πρὸ τούτου
 6 ἔχρῳντο. σαφῶς τε πᾶν τὸ προ-
 ὑπάρχον δεινὸν ἀπ' αὐτῶν ὁρᾶτε ἔργῳ
 μὲν βραχὺ ὄν, ὅψει δὲ καὶ ἀκοῇ κατα-
 σπέρχον. ὁ ὑπομείναντες ἐπιφερόμενον
 καί, ὅταν καιρὸς ᾖ, κόσμῳ καὶ τάξει
 αὐθις ὑπάγοντες, ἔς τε τὸ ἀσφαλὲς
 θᾶσσον ἀφίξεσθε καὶ γνώσεσθε τὸ λοιπὸν
 ὅτι οἱ τοιοῦτοι ὄχλοι τοῖς μὲν τὴν πρώτην
 ἔφοδον δεξαμένοις ἄπωθεν Δ τὸ ἀνδρείον
 μελλήσει ἐπικομποῦσιν, οἱ δ' ἂν εἴξωσιν
 αὐτοῖς, κατὰ πόδας τὸ εὐψυχον ἐν τῷ
 ἀσφαλεῖ ὀξεῖς ἐνδείκνυνται.”

127. Τοιαῦτα ὁ Βρασίδης παραινέσας
 ὑπήγε τὸ στράτευμα. οἱ δὲ βάρβαροι
 ἰδόντες πολλῇ βοῇ καὶ θορύβῳ προσέ-
 κειντο, νομίσαντες φεύγειν τε αὐτὸν καὶ
 2 καταλαβόντες διαφθερεῖν. καὶ ὥς αὐτοῖς
 αἶ τε ἐκδρομαὶ ὅπη προσπίπτοιεν ἀπὴν-

ὄψεως.

αὐτὰ.

ἀπειλαῖς.

ὑπαγαγόντες mss.
corr. Torstrick.διαφθείρειν mss.
corr. Cobet.

των καὶ αὐτὸς ἔχων τοὺς λογάδας
 ἐπικειμένους ὑφίστατο, τῇ τε πρώτῃ
 ὁρμῇ παρὰ γνώμην ἀντέστησαν καὶ τὸ
 λοιπὸν ἐπιφερομένους μὲν δεχόμενοι
 ἡμύνοντο, ἡσυχάζοντων δὲ αὐτοὶ ὑπε-
 χώρουν, τότε δὲ τῶν μετὰ τοῦ Βρασίδου
 Ἑλλήνων ἐν τῇ εὐρυχωρίᾳ οἱ πολλοὶ
 τῶν βαρβάρων ἀπέσχοντο, μέρος δέ τι
 καταλιπόντες αὐτοῖς ἐπακολουθοῦν προσ-
 βάλλειν, οἱ λοιποὶ χωρήσαντες δρόμῳ
 ἐπὶ τε τοὺς φεύγοντας τῶν Μακεδόνων
 οἷς ἐντύχοιεν ἔκτεινον καὶ τὴν ἐσβολήν,
 ἢ ἐστι μεταξὺ δυοῖν λόφῳ στενὴ ἐς τὴν
 Ἀρραβαίου, φθάσαντες προκατέλαβον,
 εἰδότες οὐκ οὔσαν ἄλλην τῷ Βρασίδῃ
 ἀναχώρησιν. καὶ προσιόντος αὐτοῦ ἐς
 αὐτὸ ἤδη τὸ ἄπορον τῆς ὁδοῦ κυκλοῦνται
 ὡς ἀποληψόμενοι.

128. Ὁ δὲ γνούς προεῖπε τοῖς μεθ'
 αὐτοῦ τριακοσίοις, ὃν ὄρετο μᾶλλον ἂν
 ἐλεῖν τῶν λόφῳ, χωρήσαντας Δ δρόμῳ
 ὡς τάχιστα ἕκαστος δύναται ἄνευ τάξεως,
 πειρᾶσαι ἀπ' αὐτοῦ ἐκκρούσαι τοὺς ἤδη
 ἐπόντας βαρβάρους, πρὶν καὶ τὴν πλέονα
 κύκλωσιν σφῶν αὐτόσε προσμεῖξαι. καὶ 2
 οἱ μὲν προσπεσόντες ἐκράτησάν τε τῶν
 ἐπὶ τοῦ λόφου, καὶ ἡ πλείων ἤδη στρατιὰ
 τῶν Ἑλλήνων ῥᾶον Δ ἐπορεύοντο· οἱ γὰρ
 βάρβαροι καὶ ἐφοβήθησαν, τῆς τροπῆς
 αὐτοῖς ἐνταῦθα γενομένης σφῶν ἀπὸ τοῦ
 μετεώρου, καὶ ἐς τὸ πλεον οὐκέτ' ἐπηκο-
 λούθουν, νομίζοντες καὶ ἐν μεθορίοις
 εἶναι αὐτοὺς ἤδη καὶ διαπεφευγέναι.

v.l. αὐτῶν.

v.l. μετ' αὐτοῦ.

ἐπόντας mss. corr.
Dobree.

αὐτοῦ.

πρὸς αὐτόν.

πρὸς αὐτόν.

3 Βρασίδης δὲ ὡς ἀντελάβετο τῶν μετ-
εώρων, κατὰ ἀσφάλειαν μᾶλλον ἰὼν
αὐθημερὸν ἀφικνεῖται ἐς Ἄρνισαν πρῶ-
4 τον τῆς Περδίκκου ἀρχῆς. καὶ αὐτοὶ
ὀργιζόμενοι οἱ στρατιῶται τῇ προανα-
χωρήσει τῶν Μακεδόνων, ὅσοις ἐνέτυχον
κατὰ τὴν ὁδὸν ζεύγεσιν αὐτῶν βοεικοῖς
ἢ εἴ τιμι σκεύει ἐκπεπτωκότι, οἷα ἐν
νυκτερινῇ καὶ φοβερᾷ ἀναχωρήσει εἰκὸς
ἦν ξυμβῆναι, τὰ μὲν ὑπολύοντες κατέ-
κοπτον, τῶν δὲ οἰκείωσιν ἐποιούντο.
5 ἀπὸ τούτου τε πρῶτον Περδίκκας Βρασί-
δαν τε πολέμιον ἐνόμισε καὶ ἐς τὸ λοιπὸν
Πελοποννησίων τῇ μὲν γνώμῃ, οὐ ξύνη-
θες μῖσος εἶχε, τῶν δὲ ἀναγκαίων
ξυμφόρων . . . ἔπρασσεν ὅτῳ τρόπῳ ^{διαναστὰς mss.}
τάχιστα τοῖς μὲν ξυμβήσεται, τῶν δὲ ^{lacuna B.}
ἀπαλλάξεται.

Δι' Ἀθηναίους.

ὥσπερ παρε-
σκεγάζοντο.

129. Βρασίδης δὲ ἀναχωρήσας ἐκ
Μακεδονίας ἐς Τορώνην καταλαμβάνει
Ἀθηναίους Μένδην ἤδη ἔχοντας, καὶ
αὐτοῦ ἡσυχάζων ἐς μὲν τὴν Παλλήνην
ἀδύνατος ἤδη ἐνόμιζεν εἶναι διαβὰς τι-
μωρεῖν, τὴν δὲ Τορώνην ἐν φυλακῇ
2 εἶχεν. ὑπὸ γὰρ τὸν αὐτὸν χρόνον τοῖς
ἐν τῇ Λύγκῳ ἐξέπλευσαν ἐπὶ τε τὴν
Μένδην καὶ τὴν Σκιώνην οἱ Ἀθηναῖοι, ^Λ
ναυσὶ μὲν πεντήκοντα, ὧν ἦσαν δέκα Χῖαι,
ὀπλίταις δὲ χιλίοις ἑαυτῶν καὶ τοξόταις
ἑξακοσίοις καὶ Θραξὶ μισθωτοῖς χιλίοις
καὶ ἄλλοις τῶν αὐτόθεν ξυμμάχων πελτα-
σταῖς· ἐστρατήγει δὲ Νικίας ὁ Νικηράτου
3 καὶ Νικόστρατος ὁ Διειτρέφους. ἄραυτες

v.l. ἐστρατοπεδευ-
μένοι.

δὲ ἐκ Ποτειδαίας ταῖς ναυσὶ καὶ σχόντες
κατὰ τὸ Ποσειδώνιον ἐχώρουν ἐς τοὺς
Μενδαίους. οἱ δ' αὐτοὶ τε καὶ Σκιωναίων
τριακόσιοι βεβοηθηκότες Πελοποννησίων
τε οἱ ἐπίκουροι, ξύμπαντες δὲ ἐπτακόσιοι
ὀπλῖται, καὶ Πολυδαμίδας ὁ ἄρχων
αὐτῶν, ἔτυχον ἐξεστρατοπεδευμένοι ἔξω
τῆς πόλεως ἐπὶ λόφου καρτεροῦ. καὶ 4
αὐτοῖς Νικίας μὲν, Μεθωναίους τε ἔχων
εἴκοσι καὶ ἑκατὸν ψιλούς καὶ λογάδας
τῶν Ἀθηναίων ὀπλιτῶν ἐξήκοντα καὶ
τοὺς τοξότας ἅπαντας, κατὰ ἀτραπὸν
τινα τοῦ λόφου πειρώμενος προσβῆναι
καὶ τραυματιζόμενος ὑπ' αὐτῶν οὐκ ἐδυ-
νήθη βιάσασθαι· Νικόστρατος δὲ ἄλλη
ἐφόδῳ ἐκ πλέονος παντὶ τῷ ἄλλῳ στρα-
τοπέδῳ ἐπιὼν τῷ λόφῳ ὄντι δυσπροσ-
βάτῳ καὶ πάνυ ἐθορυβήθη, καὶ ἐς ὀλίγον
ἀφίκετο πᾶν τὸ στράτευμα τῶν Ἀθη-
ναίων νικηθῆναι. καὶ ταύτῃ μὲν τῇ 5
ἡμέρᾳ, ὡς οὐκ ἐνέδοσαν οἱ Μενδαῖοι καὶ
οἱ ξύμμαχοι, οἱ Ἀθηναῖοι ἀναχωρήσαν-
τες ἐστρατοπεδεύσαντο, καὶ οἱ Μενδαῖοι
νυκτὸς ἐπελθούσης ἐς τὴν πόλιν ἀπήλ-
θον.

v.l. πρὸ.

130. Τῇ δ' ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι
περιπλεύσαντες ἐς τὸ πρὸς Σκιώνης τό-
τε προάστειον εἶλον καὶ τὴν ἡμέραν
ἅπασαν ἐδήουν τὴν γῆν οὐδενὸς ἐπεξιόν-
τος—ἦν γάρ τι καὶ στασιασμοῦ ἐν τῇ
πόλει—, οἱ δὲ τριακόσιοι τῶν Σκιωναίων
τῆς ἐπιούσης νυκτὸς ἀπεχώρησαν ἐπ'
οἴκου. καὶ τῇ ἐπιγιγνομένῃ ἡμέρᾳ Νικίας 2

μὲν τῷ ἡμίσει τοῦ στρατοῦ προῖον ἅμα
 ἐς τὰ μεθόρια τῶν Σκιωναίων τὴν γῆν
 ἐδήου, Νικόστρατος δὲ τοῖς λοιποῖς κατὰ
 τὰς ἄνω πύλας, ἥ ἐπὶ Ποτειδαίας ἔρχον-
 3 ται, προσεκάθητο τῇ πόλει. ὁ δὲ Πολυδα-
 μίδας—ἔτυχε γὰρ ταύτῃ τοῖς Μενδαίοις
 καὶ ἐπικούροις ἐντὸς τοῦ τείχους τὰ
 ὄπλα κείμενα—διατάσσει τε ὥς ἐς
 μάχην καὶ παρήνει τοῖς Μενδαίοις ἐπεξ-
 4 ιέναι. καὶ τινος ἁ τῶν ἀπὸ τοῦ δήμου
 ἀντειπόντος κατὰ τὸ στασιωτικὸν ὅτι
 οὐκ ἐπέξεισιν οὐδὲ δέοιτο πολεμεῖν, καὶ
 ὥς ἀντεῖπεν ἐπισπασθέντος τῇ χειρὶ
 ὑπ' αὐτοῦ καὶ θορυβηθέντος, ὁ δῆμος
 εὐθὺς ἀναλαβὼν τὰ ὄπλα περιοργῆς
 ἐχώρει ἐπὶ τε Πελοποννησίους καὶ τοὺς
 τὰ ἐναντία σφίσι μετ' αὐτῶν πράξαντας. v.l. τοὺς ἐναντία.
 5 καὶ προσπεσόντες τρέπουσιν ἅμα μὲν
 μάχῃ αἰφνιδίῳ, ἅμα δὲ τοῖς Ἀθηναίοις
 τῶν πυλῶν ἀνοιγομένων φοβηθέντας· ᾧ- φοβηθέντων mss.
 θησαν γὰρ ἀπὸ προειρημένου τινὸς αὐτοῖς
 6 τὴν ἐπιχείρησιν γενέσθαι. καὶ οἱ μὲν
 ἐς τὴν ἀκρόπολιν, ὅσοι μὴ αὐτίκα διε-
 φθάρησαν, κατέφυγον, ἥνπερ καὶ τὸ πρό-
 τερον αὐτοὶ εἶχον· οἱ δὲ Ἀθηναῖοι—
 ἥδη γὰρ καὶ ὁ Νικίας ἐπαναστρέψας
 πρὸς τῇ πόλει ἦν—ἐσπεσόντες, τὴν ἁ ἐς τὴν mss. corr.
 πόλιν ἄτε οὐκ ἀπὸ ξυμβάσεως ἀνοι- Cobet.
 χθεῖσαν ἀπάσῃ τῇ στρατιᾷ ὥς κατὰ
 κράτος ἐλόντες διήρπασαν, καὶ μόλις οἱ
 στρατηγοὶ κατέσχον ὥστε μὴ καὶ τοὺς
 7 ἀνθρώπους διαφθεῖρεσθαι. καὶ τοὺς μὲν
 Μενδαίους μετὰ ταῦτα πολιτεύειν ἐκέ-

αὐτῷ.

ΜΕΝΔΗΝ.

λεον ὥσπερ εἰώθεσαν, αὐτοὺς κρίναντας
 ἐν σφίσιν αὐτοῖς εἴ τινας ἡγοῦνται αἰτίους
 εἶναι τῆς ἀποστάσεως· τοὺς δ' ἐν τῇ
 ἀκροπόλει ἀπετείχισαν ἐκατέρωθεν τείχει
 ἐς θάλασσαν καὶ φυλακὴν ἐπικαθίσταντο.
 ἐπειδὴ δὲ τὰ περὶ τὴν Μένδην κατέσχον,
 ἐπὶ τὴν Σκιώνην ἐχώρουν.

v.l. ἐπεκαθίσαντο.

ἐπώντας mss. corr.
Dobree.

131. Οἱ δὲ ἀντεπεξεληθόντες αὐτοὶ καὶ
 Πελοποννήσιοι ἰδρύθησαν ἐπὶ λόφου καρ-
 τεροῦ πρὸ τῆς πόλεως, ὃν εἰ μὴ ἔλοιεν
 οἱ ἐναντίοι, οὐκ ἐγίγνετο σφῶν περιτείχι-
 σις. προσβαλόντες δ' αὐτῷ κατὰ κράτος 2
 οἱ Ἀθηναῖοι καὶ μάχῃ ἐκκρούσαντες τοὺς
 ἐπώντας ἐστρατοπεδεύσαντό τε καὶ ἐς
 τὸν περιτειχισμόν, τροπαῖον στήσαντες,
 παρεσκευάζοντο. καὶ ἁ οὐ πολὺ ὕστερον
 ἥδη ἐν ἔργῳ ὄντων οἱ ἐκ τῆς ἀκροπόλεως
 ἐν τῇ Μένδῃ πολιορκούμενοι ἐπικούροι
 βιασάμενοι ἁ τὴν φυλακὴν νυκτὸς ἀφι-
 κνοῦνται, καὶ διαφυγόντες οἱ πλεῖστοι
 τὸ ἐπὶ τῇ Σκιώνῃ στρατόπεδον ἐσήλθον
 ἐς αὐτήν.

αὐτῶν.

ΠΑΡΑ ΘΑΛΑССΑΝ.

132. Περιτειχιζομένης δὲ τῆς Σκιώνης
 Περδίκκας τοῖς τῶν Ἀθηναίων στρατηγοῖς
 ἐπικηρυκευσάμενος ὁμολογίαν ποεῖται
 πρὸς τοὺς Ἀθηναίους διὰ τὴν τοῦ Βρα-
 σίδου ἔχθραν περὶ τῆς ἐκ τῆς Λύγκου
 ἀναχωρήσεως, εὐθὺς τότε ἀρξάμενος πράσ-
 σειν. καὶ ἐτύγχανε γὰρ τότε Ἰσχαγόρας 2
 ὁ Λακεδαιμόνιος στρατιὰν μέλλων πεζῇ
 πορεύσειν ὡς Βρασίδαν, ὁ δὲ Περδίκκας,
 ἅμα μὲν κελεύοντος τοῦ Νικίου, ἐπειδὴ
 ξυνεβεβήκειν, ἐνδηλὸν τι ποεῖν τοῖς Ἀθη-

ΤΟΙΣ ΤΩΝ ΑΘΗ-
ΝΑΙΩΝ ΣΤΡΑΤΗ-
ΓΟΙΣ.

ναίοις βεβαιότητος πέρι, ἅμα δ' αὐτὸς οὐκέτι βουλόμενος Πελοποννησίους ἐς τὴν αὐτοῦ ἀφικνεῖσθαι, παρασκευάσας τοὺς ἐν Θεσσαλίᾳ ξένους, χρώμενος αἰεὶ τοῖς πρώτοις, διεκώλυσε τὸ στράτευμα καὶ τὴν παρασκευὴν, ὥστε μηδὲ πειρᾶ-
 3 σθαι Θεσσαλῶν. Ἰσχαγόρας μέντοι καὶ Ἀμεινίας καὶ Ἀριστεὺς αὐτοὶ τε ὡς Βρασιδαν ἀφίκοντο, ἐπιδεῖν πεμφάντων Λακεδαιμονίων τὰ πράγματα, καὶ τῶν ἡβώντων ἀστῶν παρανόμως ἄνδρας ἐξήγον ἐκ αὐτῶν mss. corr. Σπάρτης, ὥστε τῶν πόλεων ἄρχοντας R. καθιστάναι καὶ μὴ τοῖς ἐπιτυχούσιν ἐντυχούσιν mss. ἐπιτρέπειν. καὶ Κλεαρίδαν μὲν τὸν corr. Cobet. Κλεωνύμου καθίστησιν ἐν Ἀμφιπόλει, Πασιτελίδαν δὲ τὸν Ἡγησάνδρου ἐν Ἐπιτελίδαν mss. corr. Dobree. See v. 3. Τορώνη.

133. Ἐν δὲ τῷ αὐτῷ θέρει Θηβαῖοι Θεσπιῶν τεῖχος περιείλον, ἐπικαλέσαντες ἀττικισμόν, βουλόμενοι μὲν καὶ αἰεὶ, παρεστηκὸς δὲ ῥᾶον ἐπειδὴ καὶ ἐν τῇ πρὸς Ἀθηναίους μάχῃ ὃ τι ἦν αὐτῶν
 2 ἄνθος ἀπωλόλει. καὶ ὁ νεὸς τῆς Ἡρας τοῦ αὐτοῦ θέρους ἐν Ἀργεὶ κατεκαύθη, Χρυσίδος τῆς ἱερείας λύχνον τινὰ θείσης ἡμμένον πρὸς τὰ στέμματα καὶ ἐπικατα-
 3 δαρθούσης, ὥστε ἔλαθεν ἀφθέντα πάντα. καὶ ἡ Χρυσὶς μὲν εὐθὺς τῆς νυκτὸς δεί-
 σασα τοὺς Ἀργεῖους ἐς Φλειοῦντα φεύγει· οἱ δὲ ἄλλην ἱέρειαν ἐκ τοῦ νόμου τοῦ προκειμένου κατεστήσαντο Φαινίδα ὄνομα. ἔτη δὲ ἡ Χρυσὶς τοῦ πολέμου τοῦδε ἐπέλαβεν ὀκτῶ καὶ ἑνατον ἐκ

καὶ καταφλε-
 χθέντα.

μέσου. καὶ ἡ Σκιώνη τοῦ θέρους ἤδη ὅτε ἐπεφεύγει. τελευτῶντος περιετετείχιστό τε παντελ-
 ῶς, καὶ οἱ Ἀθηναῖοι ἐπ' αὐτῇ φυλα-
 κὴν καταλιπόντες ἀνεχώρησαν τῷ ἄλλῳ στρατῷ.

134. Ἐν δὲ τῷ ἐπιόντι χειμῶνι τὰ μὲν Ἀθηναίων καὶ Λακεδαιμονίων ἡσύ-
 χαζε διὰ τὴν ἐκεχειρίαν, Μαντινῆς δὲ καὶ Τεγεᾶται καὶ οἱ ξύμμαχοι ἑκατέρων ξυνέβαλον ἐν Λαοδοκείῳ τῆς Ὀρεσθίδος, καὶ νίκη ἀμφιδήριτος ἐγένετο· κέρας γὰρ ἑκάτεροι τρέψαντες τὸ καθ' αὐτοὺς τροπαῖά τε ἀμφότεροι ἔστησαν καὶ σκῦλα ἐς Δελφούς ἀπέπεμψαν. διαφθαρέντων
 2 μέντοι πολλῶν ἑκατέροις καὶ ἀγχωμάλου τῆς μάχης γενομένης καὶ ἀφελομένης νυκτὸς τὸ ἔργον οἱ Τεγεᾶται μὲν ἐπηυλί-
 σαντό τε καὶ εὐθὺς ἔστησαν τροπαῖον, Μαντινῆς δὲ ἀπεχώρησάν τε ἐς Βου-
 κολιῶνα καὶ ὕστερον ἀντέστησαν.

135. Ἀπετείρασε δὲ τοῦ αὐτοῦ χει-
 μῶνος καὶ ὁ Βρασίδας τελευτῶντος καὶ πρὸς ἑαρ ἤδη Ποτειδαίας. προσελθὼν γὰρ νυκτὸς καὶ κλίμακας προσθεὶς μέχρι μὲν του ἔλαθε· τοῦ γὰρ κώδωνος παρενε-
 χθέντος, ἐν τοσοῦτῳ ἐς τὸ διάκεινον ἡ
 πρόσθεσις ἐγένετο· ἔπειτα μέντοι εὐθὺς αἰσθομένων, πρὶν προσβῆναι, ἀπήγαγε πάλιν κατὰ τάχος τὴν στρατιάν καὶ οὐκ ἀνέμεινεν ἡμέραν γενέσθαι. καὶ ὁ χειμῶν
 2 ἐτελεύτα.

Λαοδικίῳ mss.
 corr. Bursian.

κλίμακα mss. corr.
 Herwerden.
 μὲν τούτου mss.
 corr. Cobet.
 παρενεχθέντος
 οὕτως mss. corr.
 Cobet.

πρὶν ἐπανελ-
 θεῖν τὸν παρὰ
 δίδόντα αὐτόν.

καὶ ἑνατον
 ἔτος τῷ πο-
 λέμῳ ἐτελεύτα
 τῷδε ὃν Θου-
 κydίδης ἐγνέ-
 γραψεν.

NOTES

- 1 3. ΞΥΝΕΝΑΓΟΝΤΩΝ: a necessary correction. "Non poterant Rheginorum exsules ἐπάγειν Locrenses adversus suam patriam, legendum est ξυνεναγόντων." Frequens est apud Thucydidem ἐνάγειν *excitare, stimulare, instigare*."—Cobet.
- 4 1. ὥς δὲ οὔκ ἐπειθεν οὔτε τοὺς κ.τ.λ.: the difficulties of the manuscript reading of this passage arise from the contamination of the text with two separate glosses, both erroneous, upon περιστάσιν, namely, ἡσυχάζουσιν ὑπὸ ἀπλοίας and σχολάζουσιν. The penultimate form of the corrupted text would thus run from κοινώσας: ἡσυχάζουσιν ὑπὸ ἀπλοίας μέχρι αὐτοῖς τοῖς στρατιώταις σχολάζουσιν ὁρμή κ.τ.λ. in which ἡσυχάζουσιν being regarded as an indicative had generated μέχρι, a word that betrays its late origin by its construction without οὐ. That περιστάσιν was likely to be glossed is proved by the variants περὶ στάσιν and περὶ στάσει as well as by the fact that a Grecian like Cobet and clear-headed editors like Arnold and Jowett reject the translation *changing round* which to my mind is certain. It is all in favour of my correction that Dobree and Cobet would omit ὑπὸ ἀπλοίας and that the former changed to ἡσύχαζον the ἡσύχαζεν, generated by ἐπειθεν. See Introduction, xl. 32 ff.
2. ἐγκεκυφότες τε: Badham was the first to see the interpolated adscripts here, but he left ὡς μάλιστα to qualify ἐγκεκυφότες. Cobet pointed out that this too was part of the adscript.
- 5 1. ἔτι ἀπὼν: it seems likely that the symbol for ἀπό was helped out of the text by the adscript ἐν ταῖς Ἀθήναις.
- 6 1. ΝΟΜΙΖΟΝΤΕΣ ΜΕΝ: post haec "insulsum scholion se in textum insinavit (οἱ Λακεδαιμόνιοι καὶ Ἄγρις ὁ βασιλεὺς) adscriptum olim ad verba: οἱ ἐν τῇ Ἀττικῇ οὐκ Πελοποννήσιοι."—Cobet.
- 8 7. τὴν δὲ νῆαρον φοβούμενοι κ.τ.λ.: the ταύτην here has nothing to do with the feature of style mentioned in Introduction, xvi. 32. It could only be translated here by placing a comma after νῆαρον *but for the island, fearing this lest from it*.
8. ΚΑΤΕΙΛΗΜΜΕΝΟΝ: "lege κατελημμένον. Ita passim Thucydides. Infra iv. 130 φοβηθέντας recte, ut puto, margo."—Dobree.
- 9 1. ἀῖ περιήσαν ἀγτῶ κ.τ.λ.: see Introduction, xlii. 24, and note.

- 9 2. **ΕΠΙΣΠΑΣΕΣΘΑΙ ΑΥΤΟΥΣ ΗΓΕΙΤΟ**: the rendering is certain *believed that they would be allured*.
- 10 1. **ΞΥΝΑΡΑΜΕΝΟΙ**: a μοι would be easily lost after this word, and it improves the sense.
3. **ΗΜΕΤΕΡΟΝ ΝΟΜΙΖΩ Κ.Τ.Λ.**: this passage still awaits the emender.
4. **ΕΚ ΤΟΥ ΟΜΟΙΟΥ ΜΕΙΖΩΝ**: "*Μείζων* quantocius expellendum censeo."—Badham. Perhaps it has taken the place of a participle in -ίζων.
5. **ΤΩ ΗΜΕΤΕΡΩ ΠΛΗΘΕΙ**: "*Πλήθος παρὰ Θουκυδίδη καὶ ἐπ' ὀλίγων λέγεται*."—Suidas.
- καὶ μὴ φόβω κατάπλοϋ Κ.Τ.Λ.: see Introduction, xli. 9.
- 11 2. **ΟΥΧΑΙΣ . . . ΚΟΝΤΑ**: the right numeral has been lost here just as in regard to Athenian vessels it has been lost in c. 13 2.
4. **ΑΠΟΚΝΟΥΝΤΑΣ ΚΑΙ ΦΥΛΑССΟΜΕΝΟΥΣ**: see Introduction, xli. 26. The absolute use of φυλάσσειν is common, and exactly suits this passage.
- 12 3. **ΕΠΙ ΠΟΛΥ ΓΑΡ ΕΠΟΙΕΙ Κ.Τ.Λ.**: critics are unanimous in seeing some error in this sentence. Perhaps Badham is right in attributing it to an interpolator. "*Incredibile est haec a Thucydide scripta esse. Satis superque jam ostendit qua parte belli Athenienses, qua Lacedaemonii praestarent, et perquam incommode haec superioribus per illud γὰρ annectuntur.*" As usual when in doubt, I have printed the words both in text and margin.
- 13 1. **ΕΛΠΙΖΟΝΤΕΣ ΤΟ ΚΑΤὰ ΤὸΝ ΛΙΜΕΝΑ Κ.Τ.Λ.**: *believing that the wall of the harbour was high indeed, but that if they could land they would take it by engines if by anything.* No difficulty should have been made about this sentence. It is excellent Greek as it stands.
- 14 2. **ΠΕΡΙΛΓΟΨΝΤΕΣ ΤΩ ΠΑΘΕΙ**: see Introduction, xliii. 27, and for the interpolation following *id.* liv. 29.
- 15 2. **ΚΡΑΤΗΘΗΝΑΙ**: in finding its way into the text this adscript has been misplaced, the η before it showing that it was meant to come before ὑπὸ πλῆθους.
- 16 1. **ΕΣΠΕΜΠΕΙΝ ΤΑΚΤΟΝ**: "*Lege ἐσπέμπειν ut more et cap. 26 fin., 30, 7.* Vulgata nata est ex confusione εκ et ες."—Dobree.
2. **Ὅ ΤΙ Δ' ἌΝ ΤΟΥΤΩΝ ΠΑΡΑΒΑΙΝΩΣΙΝ Κ.Τ.Λ.**: "*Non possunt in eadem sententia conjungi ὅ τι et ὅτιον. Dicam unde molesta verba irrepserint; nempe, ex cap. 23 εἶρητο ἂν καὶ ὅτιον παραβαθῇ λελύσθαι τὰς σπονδὰς. Utuntur Athenienses acriore verbo, sed idem significante.*"—Cobet.
- 17 1. **ΕΣ ΤΗΝ ΞΥΜΦΟΡΑΝ**: Hude rightly regards these words as an adscript to ἐκ τῶν παρόντων. They were suggested by the opening of the next chapter.
2. **ΜΑΚΡΟΤΕΡΟΥΣ . . . ΠΟΝΕΣΘΕΑ**: see Introduction, xxv. 27. Simply to omit μακροτέρους with Cobet leaves its presence unexplained.
- ΔΙΔΑΣΚΟΝΤΑΣ ΤΙ ΤΩΝ ΠΡΟΨΡΟΥ Κ.Τ.Λ.: "*Inepte abundat λόγοις. Non poterant enim aliter quam λόγοις διδάσκειν τι τῶν προΨρου, et id ipsum λόγοις proxime praecedat in πλείοσι δέ. Insulsum enim est dicere*

- χρῶμεθα δὲ πλείοσι λόγοις ὅπου δεῖ λόγοις διδάσκειν τι τῶν προΨρου."—Cobet.
- 17 4. **ΔΕΙ ΓΑΡ ΤΟΥ ΠΛΕΟΝΟΣ Κ.Τ.Λ.**: "*Sine controversia ἐλπίδι est delendum. Coniunguntur enim sic necessario τοῦ πλείονος ἐλπίδι, quum manifesto τοῦ πλείονος ὀρέγονται sunt coniungenda.*"—Cobet.
5. **ΕΚ ΤΟΥ ΞΥΜΒΕΒΗΚΟΤΟΣ**: this emendation goes well with the context: *Men to whom most changes of fortune both ways have happened have the best right to distrust prosperity—a lesson which to us will be brought home by what has happened if by anything, and to you by way of experience (if you do not listen to us). The thought is worked out in the next chapter.*
- 18 4. **ΚΑΙ ΤΑΙΣ ΞΥΜΦΟΡΑΙΣ Κ.Τ.Λ.**: a corrupt passage towards restoring which nothing has yet been done.
- 19 1. **ΛΑΚΕΔΑΙΜΟΝΙΟΙ ΔΕ ΥΜΑΣ . . . ΧΕΙΡΩΘΕΙΝ**: "*Primum si locum diligenter consideraveris, expunges καὶ in καὶ ἄμεινον ἡγούμενοι, nam conjuncta sunt προκαλοῦνται ἐς διάλυσιν ἄμεινον ἡγούμενοι ἀμφοτέροις. Deinde recte damnavit Herwerden stulte additum βία, nam inter se pugnant βία διαφυγεῖν imprimis ubi sequitur παρατυχούσης τινὸς σωτηρίας. Recte idem ἂν expunxit in verbis μάλλον (ἂν) χειρωθείεν. Praeterea animadvertendum est discrimen quod inter διακινδυνεύειν et διακινδυνεύεσθαι intercedit. Διακινδυνεύειν est quod omnes novimus in adeundo periculo usque ad extremum perseverare, ut in fine capitis 19: πρὸς δὲ τὰ ὑπεραυχόντα καὶ παρὰ γνώμην διακινδυνεύειν. Sed διακινδυνεύεσθαι quid est? Ipsa forma declarat esse e numero verborum, quae certamen et contentionem significant ut ἀπειλεῖν διαπειλεῖσθαι, βοᾶν διαβοᾶσθαι, τοξεύειν διατοξεύεσθαι et alia sexcenta, quae omnia praeter διαπίνειν verbi medii formam assumunt; et sic ex κινδυνεύειν διακινδυνεύεσθαι nascitur. Itaque haec est verborum sententia: Satius esse ratū utrisque nostrum non in alea ineunda audacia et pertinacia inter nos contendere, nos εἰπὼς διαφύγειν οἱ ἄνδρες, vos εἰπὼς ἐκπολιορκηθέντες χειρωθείεν.*"—Cobet.
2. **ΟΥΚ ἮΝ ἈΜΥΝΟΜΕΝΟΣ ΤΙΣ Κ.Τ.Λ.**: "*Coniunctis Kruegeri et Herwerdeni correctionibus, locus persanatus erit sic scriptus: ἂν (sic) Ἀμυνόμενος τις ἐπικρατήσας (Krueg.) τὰ πλείω τῶν πολέμων (Herwerd.) κατ' ἀνάγκην ὀρκίους Καταλαμβάνων (Krueg.) μὴ ἀπὸ τοῦ ἴσου ξυμβῇ.*"—Cobet. Ἀμυνόμενος was altered to agree with ἀνταμύνεσθαι below.
4. **ΤΟΙΣ ΜΕΝ ΕΚΟΥΣΙΝ ΕΝΔΟΨΙΝ**: if Dobree is right in taking this participle as neuter like τὰ ὑπεραυχόντα here and τοῦ εἰκοντος in c. 61 5, then ἐκουσίως is defensible "*What yields after the fashion of οἱ ἐκόντες.*"
- 20 3. **ΧΑΡΙΚΑΜΕΝΟΙΣ ΤΕ ΜΑΛΛΟΝ ἢ ΒΙΑΚΑΜΕΝΩΝ**: see Introduction, xxv. 17.
- 21 2. **ΟΙ ΔΕ ΤΑΣ ΜΕΝ ΣΠΟΝΔΑΣ Κ.Τ.Λ.**: "*Expunxi olim importuna verba ποιείσθαι πρὸς αὐτοὺς quae Herwerden optime delevit. Compara locum II. 84 2 καὶ τὴν ἐπιχείρησιν ἐφ' ἑαυτῷ ἐνόμιζεν εἶναι, ὅπῳ ταν βούληται. Praeterea gravis suspicio premit verba ἔχοντες τοὺς ἄνδρας ἐν τῇ νήσῳ, nam qua tandem ratione illo tempore Athenienses dici possunt aut sibi videri ἔχειν τοὺς ἄνδρας ἐν τῇ νήσῳ? Praeterea nominativus ἔχοντες non satis sententiae congruit et verba suspecta non suo loco posita sunt, nam arcte conjuncta sunt τὰς σπονδὰς ἤδη σφίσι ἐνόμιζον ἐτοίμους εἶναι.*"—Cobet.

- 22 1. ΛΕΓΟΝΤΕΣ ΚΑΙ ΔΙΚΟΥΝΤΕΣ: "speaking and being spoken to." 'Ακούειν in such a connection is in Greek the regular passive of λέγειν.
- 24 1. ΕΝ ΤΟΥΤΩ ΔΕ ΟΙ ΕΝ Τῇ ΚΙΚΕΛΙΑ: see Introduction, xlvii. 34.
5. ΚΑΙ ΕΣΤΙΝ Ἡ ΧΑΡΥΒΔΙΣ Κ.Τ.Λ.: this bears the marks of a school-master's adscript quite as much as the preceding geographical notes.
- 25 1. ΕΝ ΤΟΥΤΩ ΟΥΝ ΟΙ ΚΥΡΑΚΟΙΟΙ: if Thucydides had wished further to define τούτῳ after the parenthesis he would have used, as he always does, the original word, i.e. τῷ πορθμῷ, not τῷ μεταξύ.
3. ΚΥΛΛΕΓΕΙΝΑΙ: see Introduction, xxxvii. 7.
4. ΜΙΑΝ ΝΑΥΝ . . . ΜΙΑΝ ΝΑΥΝ: the second μίαν ναὺν is due to Badham, who sees a lacuna here caused by the same words occurring twice.
9. ΚΑΙ ΟΙ ἌΛΛΟΙ ΣΥΜΜΑΧΟΙ: the adscript Ἕλληνες which has given critics so much trouble arose from the mention of Σικελοί above.
ΕΝ ΤΑΙΣ ΟΔΟΙΣ: the phrase is almost equivalent to ἰούσι or πορευομένοις, ὁδοί having often the force of the old English *goings* or *going*. That ὁδός fills the place of a verbal noun to *λέγειν* is noticeable in the uses both of the simple word and of its compounds.
- 27 1. Τὴν ΚΟΜΙΔΗΝ: "Vix dubium quin delenda περὶ τὴν Πελοπόννησον utpote scholium ad περιπέμειν infra."—Dobree.
Οὔκ ἐκόμενον . . . ἄλλ' ἢ: see Introduction, lxvii. 28.
5. Εἰ ἄνδρες εἶεν οἱ στρατηγοί: perhaps at first sight we might prefer ἦσαν, but εἶεν is not wrong. Cleon does not say *if the generals were men* (ἦσαν) in the same sense as he says *εἰ ἤρχον* *if I held office* (and I do not), but he says *if the generals were to be men* i.e. *for once*.
- 28 2. ΚΑΙ Οὕτως Οὔκ ἂν οἰόμενος: my correction rests upon the fact that the abbreviation οὐ for οὕτως is often confused with οὐ. It gives, I think, just the sense needed. The people had cried *τί καὶ νῦν πλεῖς εἰ ῥάδιόν γέ σοι φαίνεται*; (καὶ νῦν meaning *even as it is*, i.e. though you are not a general). Nicias, seeing the temper of the people, and speaking either for himself and the other generals, or for himself and the people (the Greek leaves this doubtful), says to Cleon ἄλλ' ἐπιχειρεῖ τὸ ἐφ' ἡμῶς εἶναι. Cleon, imagining that this was all talk, ἐτοῖμος ἦν, but discovering that Nicias was really willing to let him go, drew back with the words ἄλλὰ σὺ μὲν στρατηγεῖς, ἐγὼ δ' οὐ. For he was by this time in a fright and thought that Nicias would not dare to adhere to his first offer if he emphasised the fact that from official position Nicias alone was responsible. But his calculations were mistaken: αὐθις ὁ Νικίας ἐκέλευε κ.τ.λ.
3. Εἰς ἀνεχώρει: the adscript τὰ εἰρημένα comes from the following τῶν εἰρημένων.
4. ἔτι ἀπαλλαγῇ: Cobet's correction. One ms. reads *ἔτι ἐσαπαλλαγῇ*, another *ἔτι ὑπεξαλλαγῇ*, and a third simply *ἐπαλλαγῇ*. The vulgate *ἔτι ἐξαπαλλαγῇ* is a correction of ΕΤΙΕΠΑΠΑΛΛΑΓῃ arising from ditto-graphia.
ΚΑΙ Οἱ ἦσαν ἐκ κ.τ.λ.: the adscript πελαστὰς must have belonged to τοὺς παρόντας.
- 29 4. κρείττους: I am not sure that the spelling of almost all the mss.

- κρείττους does not indicate that the word is a gloss which has taken the place of the expression which it was meant to explain.
- 30 1. ἀπὸ δὲ τοῦ αἰτωλικοῦ: "Male hinc novi capitis initium fit, cujus prima saltem sectio cum praecedenti jungenda."—Porpo.
2. ἀπὸ τούτου, ΠΝΕΥΜΑΤΟΣ Κ.Τ.Λ.: all the mss. have a καὶ before ἀπὸ τούτου. Omitting this we get a plain sense. The soldiers were obliged to land; one of them unintentionally set fire to the skirt of the wood; *from this accident, seeing that a wind followed close upon it, the best part of the wood was burnt down before they knew it.*
3. ἑλᾶσσοσι τὸν σῖτον κ.τ.λ.: Kennedy is right in making αὐτοῦ the same thing as τοῦ σίτου *for a number of men smaller than it*. Demosthenes had suspected that more rations were being sent in than there were men to eat them.
Τότε τε ὡς ἐπ' ἀξίωσιν κ.τ.λ.: the manuscript reading τότε ὡς . . . ποιέσθαι must have arisen from τότε τε passing into τό τε. When the mischief was done, the influence of the preceding πρότερον reinstated τότε but without τε. The three participles dependent upon κατιδών, though its meaning exactly suits the first only, are quite in the manner of Thucydides. Demosthenes had three motives for action; first, his discovery of the number of men, making their capture more important; secondly, his knowledge of the serious way in which the matter was at the time regarded in Athens; and thirdly, his seeing that to land on the island was now much easier.
4. κλέων δὲ ἐκείνῳ τε προπέμψας κ.τ.λ.: we seem to have in the manuscript reading ἤξων a case of the corruption of one word by another near it, the ἔχων attracting ἤξει to ἤξων. With ἤξων we must translate *purposing to be on the spot, Cleon both sending a messenger on in front to Demosthenes, and bringing the force which he asked for, arrives at Pylus*. This cannot be right. On the other hand ἤξει gives a suitable sense *both sending a message before to Demosthenes that he will come, and bringing the force which he asked for, Cleon arrives at Pylus*. The τε . . . καί, if not very elegant, are easily defended. If with Cobet we omit them, we must also omit ἦν ἡγήσατο.
- 32 1. ΕΝ ΤΕ ΤΑΙΣ ΕΥΝΑΙΣ ἔτι κ.τ.λ.: "Καὶ ante ἔτι ponendum, ante λαθόντες delendum."—Badham, whom I regret to say I have misrepresented on the margin of the text *in loco*. However, I prefer to place the καὶ after the ἔτι.
ΛΑΘΟΝΤΕΣ ΠΟΝΕΑΜΕΝΟΙ: the manuscript reading could only mean *unobserved of the landing*.
3. Τὰ μετωρότατα καταλαβόντες: "Emenda καταλαβόντες. Loca superiora non ceperunt (ἐλαβον, εἶλον) quae nemo tuebatur, sed occuparunt (κατέλαβον)."—Cobet.
4. ψιλοὶ καὶ οἱ ἀπορώτατοι: *light troops and of the kind most awkward to deal with*. The kind of light troops employed here mostly consisted of those ἐκ πολλοῦ ἔχοντες ἀλκήν.
ΦΕΥΓΟΝΤΕΣ ΤΕ Γὰρ ἐκράτουν κ.τ.λ.: there is no difficulty, though much has been made. Even by running away they got the better of heavy-armed men who would simply exhaust themselves by trying to reach them, and had no missiles that would carry far enough.

- 34 1. ΓΝΩΝΤΕΣ ΑΥΤΟΥΣ ΟΙ ΨΙΛΟΙ Κ.Τ.Λ.: the sentence runs easily when the adscript τῷ ἀμύνασθαι and the gloss τὸ θαρσεῖν are removed. See Introduction, xxxvi. 8. Two reasons are given for the Athenian light troops being in heart, the sight of their own numbers and their habituation to the idea of attacking Spartans. "Nil frequentius quam confusio verborum πιστός, πλείστος, ἀπιστος, ἀπληστος. Vide me ad Aristoph. Plut. 521."—Dobree.
3. ΟΙ ΠΙΛΟΙ: some sort of covering for the head. If not all of metal here, the πῖλος was sheathed in metal.
- ἀΠΟΚΕΚΛΗΜΕΝΟΙ ΜΕΝ ΤΗΣ ὄψεως: perhaps the Hesychian gloss ὄψεως: θέας refers to this place. See Introduction, xxxvi. 20.
- 36 1. Ο ΤΩΝ ΜΕΣΣΗΝΙΩΝ ΣΤΡΑΤΗΓΟΣ: Bloomfield pointed out that according to Pausanias iv. 26 this man's name was Comon, and Cobet would supply it here. "Unde hoc Pausanias scire potuit nisi ex hoc loco? Itaque suppleverim: στρατηγὸς Κόμων Κλέωνι."—
2. ΔΗΤΗCΑΤΟ: there is no occasion to read δ with Herwerden. Cf. c. 28 4 ταῦτα δὲ ἔχων.
3. ΕΚΕΙΝΟΙ ΤΕ ΓΑΡ Τῇ ΔΤΡΑΠῶ Κ.Τ.Λ.: Professor Jowett has seen the absurdity of the ordinary pointing of this sentence, and in his translation has got the right meaning, but he has not taken the next step of omitting ἀλλά.
- 38 1. ΤΑΣ ΧΕΙΡΑΣ ΔΝΕCΕΙCΑΝ: waved their hands in the air (ἀνά), to show that they had dropped their shields and had no weapons in their hands.
2. ἔΛΕΓΕ ΔΕ Ο CΤΥΦΩΝ: "Sciulus de suo addidit καὶ οἱ μετ' αὐτοῦ obsequens βούλονται. Styphon enim solus cum solis Cleone et Demosthene de conditionibus egit."—Cobet. Ancient notes often show obtuseness in such cases. Thus in Aristophanes Plutus 66 Plutus bids Chremylus and Carion go away ὦ τᾶν, ἀπαλλάχθητον ἀπ' ἐμοῦ where ὦ τᾶν is singular, the request being addressed to Chremylus. But because ἀπαλλάχθητον is dual, we get the note: τὸ Χ ὅτι οὐ πρὸς ἓνα μόνον ὦ τᾶν ἀλλὰ πρὸς δύο.
3. καὶ ΕΚΕΙΝΩΝ ΜΕΝ ΟΥΔΕΝΑ Κ.Τ.Λ.: as Krueger pointed out, ἐκείνων must mean τῶν Ἀθηναίων, and therefore the τῶν Ἀθηναίων preceding καλούντων must be an adscript. "Latet adhuc in his mendum. Recta oratio haec est: οἱ Ἀθηναῖοι οὐδὲνα ἠφίεσαν, αὐτοὶ δὲ ἐκάλουν. Ergo pro ἀφέντων restituendum est ἀφιέντων, quod imperfecti participium est."—Cobet.
- 39 2. ΤΟΙC ΕCΠΛΕΟΥCΙ ΛΑΘΡΑ: by the things smuggled in by water. πλεῖν to be carried by water as frequently.
- ἮΝ CΙΤΟC ΕΝ Τῇ ΝΗΣῶ Κ.Τ.Λ.: for the construction cf. c. 54 3 ἦσαν δέ τινες καὶ γενόμενοι τῷ Νικίᾳ λόγῳ.
- 40 1. ΗΞΙΟΥΝ ΤΑ ὄπλα ΠΑΡΑΔΟΨΝΑΙ: to pass over lesser scholars, even Dobree, who is so seldom at fault, wishes to supply ἄν before ἡξιουν. After ἡξιουν in this sense an aorist or present infinitive is required, as ἡξιουν means ἀξιουν, ἀξιους ἡγεῖσθαι.
2. ἀΠΙCΤΟΥΝΤΕC . . . ὁΜΟΙΟΥC: I had actually printed this clause in the text with Dobree's conjecture (Dobree made it first and not Madvig) ἡπίστουν τε, before I saw that it was plainly an adscript to τινὸς ἐρομένου κ.τ.λ. and that it originally began ἀπιστοῦντος.

- 40 2. ΔΙ' ἈΧΘΗΔΟΝΑ: the proof that this is an adscript is given in Introduction, xxxix. 17. Some imprudent alterations of this passage would have been spared us if critics had turned it from the indirect to the direct form. The dialogue was:—
- A. ἄρ' οἱ τεθνεῶτες ὑμῶν καλοὶ κάγαθοί;
- B. πολλοὺ γὰρ ἂν ἄξιος ἦν ὁ ἀτρακτος εἰ τοὺς ἀγαθοὺς διεγίγνωσκεν.
- The clause δῆλωσιν . . . διεφθείρετο is added to bring out the meaning of an answer, so plain to participators in the battle, but likely to be a little obscure to readers. The whole thing was pure accident; bravery had nothing to do with it.
- 42 2. ΠΛΕΟΝΤΕC ΔΕ ἌΜΑ Ἐῶ ἘCΧΟΝ: the commentators on this passage show that it is not unnecessary to point out that the only meaning which these words can bear is but as they sailed they put in at dawn.
- 43 3. ἮΝ ΓΑΡ Τὸ ΧΩΡΙΟΝ Κ.Τ.Λ.: the word αἰμασιά has suggested this explanation, though what follows bears it out. The αἰμασιά here was a wall supporting a terrace.
5. ΣΥΝΕCΩC: see Introduction, xxxvii. 10.
- 44 2. Η ΔΕ ἌΛΛΗ CΤΡΑΤΙΔ Κ.Τ.Λ.: the words τούτῳ τῷ τρόπῳ are an adscript to κατὰ διώξιν πολλήν, intended to explain the use of κατὰ. They are a loose sort of epexegetis:—κατὰ διώξιν πολλήν: τούτῳ τῷ τρόπῳ i.e. τρόπῳ διώξεως πολλῆς.
5. ΔCΤΥΓΕΙΤΩΝΩΝ: "Delendum puto ἐγγύς. Qu. αὐτῶν."—Dobree.
- 45 2. ΜΕΘΑΝΑ: this correction is made by Stahl on the authority of Strabo 374. Μεταξὺ δὲ Τροίης καὶ Ἐπιδάουρον χωρίον ἦν ἐρυμνὸν Μέθανα καὶ Χερρόνησος ὁμώνυμος τούτῳ. παρὰ Θουκυδίδη δὲ ἐν τισιν ἀντιγράφοις Μεθώνη φέρεται ὁμώνυμος τῇ Μακεδονικῇ. I have to apologise for not knowing that Μέθανα is proved to be a plural by the dative τοῖς Μεθάνοις which is found in Pausanias. The text should be corrected to Μέθανα.
- 46 1. Τῷ ὄρει ΤΗΣ ΙCΤΩΝΗΣ: if τῆς Ἰστώνης is not an adscript there is no need with Dobree to change it to τῇ Ἰστώνῃ. The dependent construction is idiomatic Greek.
3. ὩCΤ' ἘΔΝ ΤΙC ἈΛῶ . . . CΠΟΝΔΑC: the fact that these essential words are omitted in some good mss. is perhaps an indication that μέχρι οὐ Ἀθήναζε πεμφθῶσιν is an adscript. It is not easy to see how the clause came to be omitted if it did not follow immediately upon ὑποCπώνδουC. If the μέχρι clause is an adscript, it has been very successfully modelled upon Thucydides.
- 47 2. ΣΥΝΕΛΑΒΟΝΤΟ ΔΕ ΤΟῦ ΤΟΙΟΥΤΟΥ Κ.Τ.Λ.: see Introduction, xxii. 11.
- κατάδηλοι ὄντεC Κ.Τ.Λ.: perhaps βούλεσθαι might stand, but μή cannot. It must have taken the place of οὐ just as in some mss. μηδέν is read for οὐδέν in c. 52 3 and μηδεμία for οὐδεμία in c. 72 2. On the other hand, μή ἂν βούλεσθαι may simply be a syntactical gloss on οὐκ ἂν βουλόμενοι.
- 48 1. ΕΚΕΛΕΥΟΝ CΦΑC: the αὐτοὺς, which I have placed in the margin as an adscript to σφᾶς, might of course be translated as the object of ἐκέλευον if words might have any order in a Greek sentence.
4. ΗΝΔΡΑΠΔΙCΑΝ: we cannot say whether Thucydides wrote

ἡνδραπόδισαν or ἡνδραποδίσαντο here. With τοιοῦτω following, either might mean the other almost in any ms. This is the only place in which the mss. exhibit the middle form in Thucydides. On the other hand, the middle might, as Bétant thinks, have a difference of meaning *servas suas fecerunt*.

- 49 ἑκπέμψαντες αὐτοὶ ἀκαρνᾶνες κ.τ.λ.: "Delendum censeo Κορινθίους. Ἐκπέμψαι ἀποικίαν iii. 92 4: οἰκήτορας ii. 27 2: iii. 92 7: ἐποίκους v. 5 1: ἀποικοὶ τοῖς ἐκπέμψασι Πελοποννησίοις βοηθήσαντες vi. 6 2. Per se bonum est ἐκπέμψαι ut in i. 56 prope fin. pro *expellere*. v. 52 init."—Dobree. The variant καὶ οἰκήτορας can best be explained on the supposition that Κορινθίους is an adscript. It properly belongs to οἰκήτορας, being a note by some one who took ἐκπέμψαντες to mean *expelling*.
- 50 1. ὁ τῶν ἀργυρολόγων νεῶν: the reading (εἰς) of all the mss. but Parmensis may have arisen from confusing ὁ with ἀ. For the adscripts see Introduction, xlv. 31.
2. οὗ γιγνώσκεις: the subject is the writer of the letter. The words πρὸς Λακεδαιμονίους are an adscript to γεγραμμένων misplaced.
- 51 1. ΠΟΗΣΑΜΕΝΟΙ ΜΕΝΤΟΙ κ.τ.λ.: see Introduction, xxi. 33.
- καὶ ἔβδομον ἔτος κ.τ.λ.: see Introduction, lvii. 16.
- 52 3. ΝΑῦς τε γὰρ εὐπορία κ.τ.λ.: in this sentence there are actually two adscripts which have got into the text. As notes they are correct, but as an integral part of the text they are much in the way. It is useless to emend the καὶ τῆς to ἐκ τῆς. By the correction τὰ ἄλλα σκεύη we get just the sense required, σκεύη comprising all such things as masts, spars, oars, rudders, etc. See vii. 4 5: 24 2: viii. 28 1. This conjecture published by me in 1883 has since occurred to Hude.
- 53 3. Πᾶσα γὰρ ἀνέχει κ.τ.λ.: "Verte, *omnis enim* Laconia in mare etc. *prominet*; igitur piratis obvia."—Dobree. See Introduction, xlv. 1.
- 54 1. τὴν πόλιν σκάνδειαν: for the adscript ἐπὶ θαλάσῃ see Introduction, xlix. 25.
4. τὴν σκάνδειαν τὸ ἐπὶ τῷ κ.τ.λ.: the correction here made is called for by the general sense of the passage.
- 55 2. τοζότας: a numeral has evidently been lost after this word.
- 56 1. τὰ μὲν πολλὰ ὥς κ.τ.λ.: see Introduction, lxviii. 18.
2. ὕπῃκοι ὄντες: "Pro ὑπακούοντες suspicor Thucydidem dedisse ὑπῃκοὶ ὄντες, quoniam vulgata lectio subridicula est, ὑπακούοντες γὰρ οὐχ ὑπῃκουον, atque ea de causa ab Atheniensibus ex vetere patria expulsi sunt."—Cobet.
- 57 2. Ζῆνεσελεθεῖν μὲν οὐκ ἠθέλησαν: the interpolation of the adscript ἐς τὸ τεῖχος twice over, here and before κατακλῆσθαι, makes a difficulty where none is. Τεῖχος would never have been used in the two senses of *fort* and *town wall* in so confusing proximity.
- 59 2. πᾶν τὸ ἐνὸν ἐκλέγων: this cannot mean *picking out all that is in it*, for that would be a plain contradiction in terms, but *proclaiming* or *declaring all that it implies*. So we have here ἐκλέγειν used for ἐξαγορεύειν as the present of ἐξερεῖν, ἐξειπεῖν, ἐξειρηκέναι. In vii. 87 3 we have the

aorist—ἐλήφθησαν δὲ οἱ ξύμπαντες, ἀκριβείᾳ μὲν χαλεπὸν ἐξειπεῖν, δμως δὲ οὐκ ἐλάσσους ἐπτακισχιλίων.

3. Αὐτὰ δὲ ταῦτα πράττοντες κ.τ.λ.: "Ostendi ad Xenophontis *Hellenica* (Nov. Lectt. p. 387) quid esset ἐν καιρῷ εἶναι τι et ἐν καιρῷ τι ποιεῖν vel πράσσειν, nempe χρήσιμον εἶναι τι et χρήσιμον aut ὠφέλιμον aut ξυμφέρον τι ποιεῖν vel πράσσειν. Sententia est: *si bellum iis quas dixi causis susceptum non profuerit*, αἱ παραλυσεῖς τῶν ξυναλλαγῶν ὠφέλιμοι."—Cobet.

4. Δὶ ἀντιλογίων: i.e. λέγοντες καὶ ἀκούοντες.

60 2. εἰκός . . . πειράσασθαι: "Moneo *semper et ubique* post εἰκός apud Thucydidem—etiam ubi agatur de re futura—sequi aoristum sine ἄν, nusquam futurum."—Herwerden.

61 3. οὗ γὰρ τοῖς ἐθνεσιν κ.τ.λ.: there are two antitheses, namely, between τοῦ ἐτέρου ἔχει and τῶν ἀγαθῶν ἐφιέμενοι, and between ὅτι δίχα πέφυκε and ἀ κοινῇ κεκτήμεθα.

4. τὸ δίκαιον μᾶλλον: "Intellige μᾶλλον ἢ τὰ τῆς ξυνθήκης, *rather in the spirit of an ally than according to the letter of a treaty*."—Dobree.

8. ἀπραγμόνως παύονται: "Futurum ἀπλάσιν ostendit παύονται esse emendandum. Demonstrat enim Hermocrates quantum boni renovata concordia civitatum sit habitura."—Cobet.

62 2. ἢ δοκεῖτε, εἴ τίς τι ἔστιν κ.τ.λ.: "Vulgata debetur absurdae conjecturae quam amplexi sunt editores non videntes nec Graece recte omitti post verbum δοκεῖν voculam ὅτι, neque formas quas nostro obtrudunt παύσαι et ξυνδιασώσαι pro formis in -ειν non esse Thucydideas. Facillime autem sic explicatur corruptela, ut, postquam in ἡσυχίᾳ (i.e. ἡσυχίαν) neglecta esset lineola, πόλεμον a correctore in πόλεμος mutatum putemus. Pugnat enim pro hac emendatione sequentia καὶ . . . τὴν εἰρήνην."—Herwerden.

3. προσκαταλιπεῖν: the word of which this gloss has taken the place is not easy to discover. The sense required is *even* (πρὸς) *to lose, even to have to do without*. Neither Naber's προσκαταλύειν nor Hude's προσκαταλυεῖν helps us.

63 1. διὰ τὸ ἤδη φοβερόν: the interpolation which follows is discussed in Introduction, lvi. 10.

2. ἢν δ' ἀπιστήσαντες κ.τ.λ.: "In vocabulo ἄγαν quod . . . nulla ratione potest explicari aut defendi, latebat id ipsum quod quaerimus ἄγαν. Quapropter non dubito quin Thucydidis manum restitutori simus sic corrigendo: οὐ περὶ τοῦ τιμωρῆσθαι τινα (ἔσται) ἄγαν, ἀλλὰ καὶ, εἰ τύχοιμεν, φίλοι μὲν ἂν τοῖς ἐχθίστοις, διάφοροι δ' οἷς οὐ χρή κατ' ἀνάγκην γιγνοίμεθα: —non jam res in eo versabitur ut nescio quas iniurias ulcisci possimus, sed potius verendum erit ne, si fors id ferat, adversarios nostros jurare sociosque adoriri cogamur (nempe a novis dominis Atheniensibus). Isdem fere verbis vi. 11 7 legimus: ὥστ' οὐ περὶ τῶν ἐν Σικελίᾳ Ἐγεσταιῶν ἡμῶν ὁ ἄγαν, εἰ σωφρονούμεν, ἀλλ' ὅπως etc. Ibi autem ἐστὶν mente addendum, nostro vero loco futurum ἔσται requiritur, quapropter id inserui. Optime autem graecum esse εἰ τύχοιμεν pro εἰ τύχοι, vix est quod moneam. Sic Aristophanes e.g. (Ran. 945) εἴτ' οὐκ ἐλήρου δ, τι τύχοιμ' οὐδ' ἐμπεσῶν ἐφυρον. Eupolis (fr. 117 Kock.) νυνὶ δ' ὅταν τύχωμεν || στρατευσόμεσθ' αἰρούμενοι καθάρματα στρατηγούς."—J. v. Leeuwen Jr.

- 64 1. ΔΖΙΩ . . . ΠΑΘΕΙΝ: "Lege προιδόμενος . . . ὥστε αὐτὸς . . . ὑφ' ἑμῶν αὐτῶν."—Dobree.
3. Τὸ ΔΕ ΖΥΜΠΑΝ: the lacuna here only requires pointing out. I am not sure after all that in the following clause αὐτὸς may not stand.
- 65 4. ΥΠΟΤΙΘΕΙΣΑ ΙΧΥΝ Τῇ ΕΛΠΙΔΙ: *giving their hopes a basis of strength.*
- 66 2. ΦΑΝΕΡΩΣ ΚΑΙ ΔΥΤΟΙ Κ.Τ.Λ.: by translating *themselves openly proposed to adhere to this plan* Dobree favours the omission of μάλλον ἢ πρότερον, as he seems to have shrunk from translating the words. They are in effect an adscript to οὐ δυνατὸν τὸν δῆμον ἐσόμενον, and sensible enough if kept in their place.
- 67 2. Εἰ ΜΗ ΟἷΣ ΕΠΙΜΕΛΕΣ ἦΝ Κ.Τ.Λ.: "Delendum esse οἱ ἄνδρες assentitur mihi Herwerden qui optime novit quam amet Thucydides hanc componendi formam, ut in i. 5 οἷς ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδίζοντων, i. 24 οἷς δ' ἀμυνεῖτε, i. 71 οἷς ἂν ξυνομόσωσιν, ii. 42 οἷς τῶνδε μηδὲν ὑπάρχει, ii. 51 οἷς αἴρεσις γεγένηται, iii. 11 οἷς ἐπῆσαν, iii. 93 ὡν ἐπὶ τῇ γῇ ἐκτίζετο, et passim in reliquis libris."—Cobet.
3. ΔΚΑΤΙΟΝ ΔΜΦΗΡΙΚΟΝ Κ.Τ.Λ.: *by making themselves out to be robbers, they had for some time previously arranged for getting the gates opened when the time came. They used during night to put a rowing boat on a waggon and convey it down to the sea and then sail out. "Valde suspicor πειθόντες τὸν ἄρχοντα merum esse scholium ad τετραπενυκότες, etc."*—Dobree.
- ΔΙΑ ΤΗΣ ΤΑΦΡΟΥ: see Introduction, xxxix. 30, and for the following adscript id. xlv. 33.
- 68 5. ΚΑΙ ΓΑΡ Οἱ ΑΠΟ ΤΗΣ ΕΛΕΥΣΙΝΟΣ Κ.Τ.Λ.: read πορευόμενοι for πορευόμενοι. *For the men were come who by the compact were to march by night from Eleusis, four thousand Athenian hoplites and six hundred horse.*
- 69 2. ΑΡΞΑΜΕΝΟΙ Δ' ΑΠΟ ΤΟΥ ΤΕΙΧΟΥΣ Κ.Τ.Λ.: *beginning at the part of the walls which they held, and walling across the Megara side of it, from that point on each side as far as the sea, the army dividing ditch and walls among them, what with the help of stones and bricks from the suburb and the trees and wood which they cut down, did fence them off where fence was needed; and the houses being furnished with battlements served just as they were for a rampart.* In this unwieldy sentence I have tried to show that the text is right as it stands. The τάφρος καὶ τεῖχη are the ditch and walls of Nisaea and such part of the long walls as lay between the part held by the Athenians and Nisaea. These were divided into lengths, and each of these lengths a body of men undertook ἀποστυροῦν. The adscript τῆς Νισαίας is misplaced. It belongs to τάφρον καὶ τεῖχη.
3. ΤΟΙΣ ΤΕ ΛΑΚΕΔΑΙΜΟΝΙΟΙΣ: "Lege τοῖς δέ—i.e. ceteros Peloponnesios, certa pecunia soluta, dimittendos; de Lacedaemoniis staturos Athenienses."—Dobree.
- 70 2. ὥς ΔΕ ΕΠΥΘΕΤΟ: Herwerden supplies τὸ δν.
- ΒΟΥΛΟΜΕΝΟΣ ΜΕΝ ΤΩ ΛΟΓΩ Κ.Τ.Λ.: his pretence for taking action was an attempt upon Nisaea (and he really wanted to carry that out if he could), but his principal object (τὸ δὲ μέγιστον) was to get into Megara.
- ΗΖΙΟΥ ΔΕΞΑΣΘΑΙ . . . ΝΙΣΑΙΑΝ: *he asked them to receive him and his men, telling them he was in hopes of taking Nisaea.* The aorist infinitive after phrases with ἐλπὶς is the normal construction as against

the future with ἐλπίζειν *hope*. After the substantive the infinitive fills the place of another substantive in the genitive.

- 71 1. ΕΦΕΔΡΕΥΟΝΤΩΝ: see Introduction, xx. 15.
- 72 4. ΟΥΔΕΝ ΜΕΝΤΟΙ ΕΝ ΓΕ Κ.Τ.Λ.: the corruption of οὐδέν to οὐ was easy before μέντοι (ΟΥΔΕΝΜΕΝΤΟΙ), and τελευτήσαν differs so little from τελευτήσαντ that the latter easily replaced it. This done, the shifting of ἀπεκρίθησαν was inevitable.
- 73 2. ΚΑΛΩΣ ΔΕ ΕΝΟΜΙΖΟΝ Κ.Τ.Λ.: no plausible emendation of this passage has yet been suggested. Very little seems gained by reading ἐδικαίωσαν, nor can the various changes of order proposed by different critics be called successful.
4. Οἱ ΓΑΡ ΜΕΓΑΡΗΣ ὥς: the general sense of the lost words is plain, though we cannot say for certain what they were—οἱ γὰρ Μεγαρήs ὥς [εἶδον οὐδέν ἐποιοῦν ἀλλὰ περιέωρωντο. καὶ] οἱ Ἀθηναῖοι.
- ὥς ΕΠΙΚΡΑΤΗΣΑΝΤΙ ΚΑΙ ΤΩΝ Κ.Τ.Λ.: *believing that he had got the best of it and that the Athenians would not any more be willing to fight.* The future ἐθελήσονται is necessary.
- 74 4. ΚΑΙ ΠΛΕΙΣΤΟΝ Δὴ ΧΡΟΝΟΝ Κ.Τ.Λ.: there is no occasion to add ἡ after αὐτῇ. *And this lasted a very long time indeed for a thing of the kind—a change of constitution made in party spirit by a very few men.*
- 75 1. ΤΩΝ ΑΡΓΥΡΟΛΟΓΩΝ ΝΕΩΝ: see Introduction, xlvii. 4.
2. Οἱ Εἰς ΠΕΡΑΝ ΕΝ Τῇ ΔΕΣΙΑ: "Haecine Thucydidem ipsum scripsisse videri! Lamachi in Asia iter describens ex agro Heracleensi per Bithyniam Calchedonem eum pervenisse narrat. Potesne opus esse dicere Bithyniam illam in Asia esse sitam? Constantinopoli ista adscripta sunt, non Athenis scripta."—Cobet.
- 78 3. Εἰ ΜΗ ΔΥΝΑΤΕΙΑ Κ.Τ.Λ.: there is something to be said for Hude's suggestion of ἐχρῶντο ἐγχαυρίω or ἐπιχαυρίω. It explains better than Cobet's κατὰ τὸ ἐγχαυρίον the reading of our mss. τὸ ἐγχαυρίον compared with the reading of Dion. Halic. 799 R τῷ ἐγχαυρίω.
4. ΕΛΕΓΕ ΔΕ Ο ΒΡΑΣΙΔΑΣ Κ.Τ.Λ.: Dobree saw that there was something wrong with the pronouns in this sentence, and he proposed to read ἔλεγε δὲ ὁ Βρασιδᾶς τῇ Θεσσαλῶν γῇ καὶ αὐτὸς φίλος ἵεναι. But I believe that both the καὶ αὐτὸς before ὁ Βρασιδᾶς and the καὶ αὐτοῖς (v.l. καὶ αὐτός) before φίλος have arisen from the adscript καὶ αὐτός intended to differentiate Brasidas from his conductors.
- Νῦν τε ΔΚΟΝΤΩΝ: one ms. reads δέ here. "Sed aptius hoc tertium membrum per τε particulam adjungi mihi videtur, quippe quod etiam sicut duo superiora animum Brasidae erga Thessalos amicum significat, ut verbis demum: οὐ μέντοι ἀξιούν γε εἰργεσθαι oppositio fiat."—Hude.
- 79 2. ΕΠΗΓΑΓΟΝΤΟ Τὸν ΣΤΡΑΤὸν: Dobree thus corrects the mss. reading ἐξήγαγον. "Chalcidenses, quantum memini, nullas copias habebant in Peloponneso. Certe Perdiccas non potuit, quippe qui pacem cum Atheniensibus simularet, ut patet ex hoc ipso loco et mox cap. 82. Legendum puto ἐπηγάγοντο στρατόν. Vulgata nasci potuit ex ἐξαγαγεῖν in capitis fine, ubi subintellige τοὺς Λακεδαιμονίους. Necessarium est ita intelligere ob sequentia cap. 80."

- 80 3. φοβούμενοι . . . ὅττηα: see Introduction, lxviii. 8.
4. προκρινάντων: "Frustra mutationem subjecti loco iii. 34 3 collato excusant editores, ubi plurima verba inter participium et subjectum novum interposita sunt. Scribendum est προκρινάντων: causa mendi in conspicuo est."—Hude.
- 81 1. αὐτὸν τε βρασίδαν βουλόμενοι κ.τ.λ.: Hude is plainly right in reading βουλόμενοι. The mss. reading is due to the proximity of βρασίδαν. The error would have been sooner noticed but for the conventional division into chapters. The emphatic position of αὐτὸν shows that Thucydides meant to contrast Brasidas and his troops, *the general himself the Lacedaemonians were most willing to send; and the Chalcidians too were anxious that he should be sent.* The words that follow in the mss. are an adscript to βρασίδαν and have entered the text at a wrong place. The solecism in signification of the aorist participle γενόμενον was first pointed out to me by Professor Campbell.
2. ἀνταπόδοσιν χωρίων: "Si locum diligenter consideraveris senties καὶ ἀποδοχὴν male abundare. Spartani nihil aliud cupiebant quam κομίσασθαι τοὺς ἀνδρας, sed nihil habebant quod pro illis ἀνταποδιδόναι possent. Cf. iv. 17 sqq. Dabant εἰρήνην καὶ ξυμμαχίαν, pollicebantur honorem, gloriam, gratiam, Spartanorum fidelem amicitiam, sed nihil de Atheniensibus bello captum habebant ut permutatio fieri posset. Nunc Brasidas ἀπέστησε τὰ πολλά, τὰ δὲ προδοσίᾳ εἶλε τῶν χωρίων ὥστε τοῖς Λακεδαιμονίοις γίγνεσθαι ἀνταπόδοσιν. Vides τὴν ἀποδοχὴν in ἀνταπόδοσιν inesse. Nemo enim nisi ἀποδεξάμενός τι potest ἀνταποδιδόναι."—Cobet.
- 83 2. πρὸ πολέμου: an undoubted adscript whether we take it as it stands as an adscript to λόγοις or as a corruption of πρὸ πολέμου, an adscript to ξύμμαχον.
4. κοινῇ μάλλον . . . πράττειν: Brasidas the rather to have a hand in dealing with Arrhabaeus.
- 85 4. πᾶν τὸ πρόθυμον παρέσχον: that either παρέσχομεν or παρεσχόμεθα should be written for the mss. παρεχόμενοι is pretty certain, but it is not easy to say which. On the one hand παρεχόμενοι could easily come from παρέσχομεν, and on the other παρεχοῖ (παρεχόμενοι) hardly differs at all from παρεσχοῖ (παρεσχόμεθα).
6. τὴν αἰτίαν οὐ δόξω: the conjecture of οὐ δόξω for οὐχ ἔξω is Hude's, though Herwerden had before seen that οὐ δόξω was required with the following clauses, and had inserted it after ἐλευθερίαν. The correction really comes from the "scholia."
7. ὥστε οὐκ εἰκὸς κ.τ.λ.: *wherefore it is not likely that by sea at least they will send against you a force to match you.* This correction of the text is a very easy one. Ἰσοπαλῇ whether written in uncial or cursive letters differs very little from ἴσον and an abbreviation of πλῆθος.
- 86 2. οὔτ' αὐτὸς ὑποπτεύεσθαι: these words have raised difficulties because it has not been seen that the personal character of Brasidas is quite naturally distinguished from his ability to help them. "I claim your confidence in me personally, and in the adequacy of the force which accompanies me."

- 87 1. οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις κ.τ.λ.: *over and above oaths better security you could not have, you to whom my acts compared with my words provide cogent reasons for believing that our interests are just as I said.*
2. εἰ δ' ἐμοῦ ταῦτα προῖσχομένου κ.τ.λ.: this sentence is right as it stands, and we cannot omit with Badham ἀξιώσετε μὴ κακούμενοι. Brasidas supposes the Acanthians to say ἀδύνατοι μὲν ἔσμεν, εἶναι δ' ὄντες ἀξιοῦμεν μὴ κακούμενοι διωθεῖσθαι κ.τ.λ.
- 89 1. εἰς ἄς ἔδει κ.τ.λ.: see Introduction, xlv. 17.
- 90 1. "τὸ ἱερὸν ἀπόλλωνος aperte delendum."—Dobree.
4. ὥς ἐπ' οἶκον πορεύσμενον: the future participle is required. Though a verb of motion precedes, the ὥς is still required, as the sequel shows. The whole force started *with the intention* of going home, but only part of it actually did go home, οἱ δ' ὁπλῖται θέμενοι τὰ δπλα ἡσύχαζον. In vii. 2 2 we have another instance of the future participle with ὥς after a verb of motion: τῷ Γυλίππῳ εὐθὺς πανστρατῖ ὥς ἀπαντησόμενοι ἐξῆλθον. There we have to translate *they marched out in the hope of meeting Gylippus*, for the context shows that they did not know precisely where Gylippus was.
- 92 1. μὴδ' ἐς ἐπίνοιαν κ.τ.λ.: "Cave pro τινά conicias τινί. Dicebant enim plane eodem sensu παρέστη μοι, παρέστηκέ μοι, et ἐς ἐπίνοιαν ἦλθον, non ἦλθέ μοι ἐς ἐπίνοιαν."—Cobet.
2. οὐ γὰρ τὸ προμηθεὺς κ.τ.λ.: "Bella meherecule providentia, quae considerationem non patitur. Dele λογισμὸν, et verte Cautioni non aequae est locus ubi etc."—Dobree. The λογισμὸν comes from c. 10 λογισμὸν ἡκιστα ἐνδέχεται.
4. ὥς αὐτοῖς δίδκεται: *in what state they are put by them.* Αὐτοῖς is the ordinary dative of the agent after perfects passive or their equivalents, διακείσθαι being here, as frequently, used as the perfect passive of διατιθέναι. The sense of διατιθέναι and διακείσθαι found in this place is common enough. Cp. vi. 57 4 ὁσπερ ληφθεὶς οὐ ῥαδίως διετέθη *was not over gently handled.*
5. ἥσσαν ἐτοίμως . . . εἰν: see Introduction, lxi. 8.
7. τοῖς μὴ ἀμνηστούμενοις: "Credo legendum ἀμνηστούμενους in futuro."—Dobree.
- ὅτι . . . κτάσθων: for the difference between the nature of the Greek and the English imperative which makes such a construction as this possible, see my edition of *Babrius*, p. 38^b. I was glad to see that this view was at once adopted by scholars.
- 93 1. οὐ καθέωρων: "Verbo θεωρεῖν pro ὁρᾶν quia sequiores tantum utuntur, punctum temporis non dubito quin lenissima mutatione hic rescribendum sit οὐ καθέωρων ἀλλήλους cp. viii. 104 extr. ὥστε . . . μὴ κάτοπτα εἶναι."—Herwerden.
3. ὥσπερ ἐμελλον: "Sententia non est absoluta et verbum necessarium intercidit. Supple ὥσπερ ἐμελλον (ξυνιέναι), ut cap. 94 2 καθεστῶτων δ' ἐς τὴν τάξιν καὶ ἤδη μελλόντων ξυνιέναι."—Cobet.
- 95 2. ἀνεγ τῆς τῶνδε ἵππου: "Non solet Thucydidis oratio anceps

esse aut ambigua, ut hoc loco, ubi *ἀνεν τῆς τῶνδε ἵππων* nihil aliud significare potest quam *ἐστερημένοι τοῦ τῶν Θηβαίων ἱππικοῦ destituti equitatus Thebanorum auxilio*.—Cobet. I would go further and reject the words. In the first place this is a *παράλειψις*, and in such a speech the statement that victory would secure Attica against invasion is a very natural exaggeration. In the second place, we may be sure that all who heard Hippocrates understood without his telling them in so many words what the loss of the Boeotian cavalry would involve for the Peloponnesians.

95 3. *χωρήσατε οὖν ἀξίως* κ.τ.λ.: *On! then in a spirit worthy of Athens*. The *ἐς αὐτοὺς* which follows *ἀξίως* in the mss. is an adscript.

96 4. *τὸ μὲν οὖν ταύτῃ ἥσσάτο*: the words *τῶν Βοιωτῶν* following *ἥσσάτο* could only be translated as if dependent upon it.

κατὰ βραχὺ τὸ πρῶτον ἐπηκολογθοῦν: "Tolle distinctionem, et verte, were following them, slowly at first, when Pagondas—." Dobree.

97 3. *πλὴν χέρνιβι*: the adscript *πρὸς τὰ λερά* was rendered necessary when *χέρνιβι* lost its ritual sense, as it did in late Greek.

98 2. *οἷς ἄν πρὸ τοῦ* κ.τ.λ.: a convincing conjecture. Badham came near it with his *οἷς ἂν πρὸ τοῦ εἰώθωσι καὶ δύνωνται*.

4. *εἰ μὲν ἐπὶ πλέον δυνήθηται*: the variant *δυνήθειν* does not give the sense required. In direct discourse the words would run: *εἰ μὲν ἐπὶ πλέον ἐδυνήθημεν τῆς ἡμετέρας κρατῆσαι, τοῦτ' ἂν εἴχομεν*. νῦν δὲ ἐν ᾧ μέρει ἐσμὲν ἐκόντες εἶναι ὡς ἐξ ἡμετέρας οὐκ ἄπιμεν.

5. *ἴδωρ τε ἐν τῇ ἀνάγκῃ* κ.τ.λ.: it seems to me not unlikely that the words *βιάζεσθαι χρῆσθαι* are an adscript to *ἐν τῇ ἀνάγκῃ κινήσαι*. Their omission certainly improves the sense, as is seen more clearly if the sentence is turned from the indirect form to the direct: *ἴδωρ τε ἐν τῇ ἀνάγκῃ ἐκινήσαμεν ἢν οὐκ αὐτοὶ ὕβρει προσεθέμεθα ἀλλ' ὑμᾶς προτέρους ἐπὶ τὴν ἡμετέραν ἐλθόντας ἀμυνόμενοι*. Ὑβρεῖ=ὕβριζοντες would then correspond with *ἀμυνόμενοι*.

6. *πάν δ' εἰκὸς εἶναι τῷ* κ.τ.λ.: *to a man under compulsion, anything, it was natural to think, became venial even in the sight of the god*. The omission of the adscript and of the *τι* which arose from dittographia (*ΤΙΓΙΓΝΕΘΑΙ*) would secure a possible sense even if Reiske's correction of *τὸ κατειργόμενον* to *τῷ κατειργομένῳ* were not accepted.

8. *σαφῶς τε ἐκέλεγον* κ.τ.λ.: see Introduction, xviii. 9. It is to miss an idiomatic turn to conjecture either *εἰκειν* with Stahl or *ἐπιτρέπειν* with Herwerden.

99 *καὶ οὐκ ἄν . . . τῆς ἐκείνων*: this passage has not yet been emended. One thing is clear that we get a perfect sense apart from this sentence. Accordingly I would suggest that the loss of a main verb has concealed the presence of a parenthesis here, viz. *καὶ οὐκ ἂν ὦντο αὐτοὺς βία σφῶν κρατῆσαι αὐτῶν, οὐδ' αὖ ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἐκείνων*. Certainly commentators are both put to strange shifts in translating *ἐσπένδοντο*, and have overlooked the fact that the use of *οὐδέ* and not *καὶ* οὐ implies a preceding finite verb in a negative construction. Poppo translates "inducias facere volebant;" Arnold, "nor, according to their

own statement, did they like to grant a truce;" and Jowett, "and they were unwilling, as they pretended, to make a truce."

102 3. *τὸ χωρίον . . . ἐκαλοῦντο*: see Introduction, liv. 10.

4. *ἦν ἀμφίπολιν Ἰγνῶν* κ.τ.λ.: *which Hagnon called Janus-town because, the Strymon flowing round first one side then another, he, cutting the settlement off by a long wall, founded it conspicuous both seawards and towards the interior*. This un-English translation will perhaps show that the text is right except for *διὰ τὸ περιέχειν*; on which see Introduction, xxxix. 6.

103 5. *ἀπέχει δὲ τὸ πόλιςμα* κ.τ.λ.: "*Oppidum Argilos longius distat ab Amphipoli quam pons*."—Dobree.

τῶν ἀμφιπολιτῶν οἰκούντων: a misplaced adscript to *τῶν ἔξω* in the first sentence of 104.

104 3. *νῦν δὲ ὁ μὲν ἰδρύσας* κ.τ.λ.: the reading *ἐπὶ τὰ ἔξω ἐπέδραμε καὶ ὡς* is right, even if the first hand of the Laurentian gives *ἐπελ* and most manuscripts omit *ὡς*. Brasidas, it is said, thought that if he had chosen to refrain from plundering, and had marched at once to the town, he would have taken it; but, as it was (*νῦν*), he encamped his force (as opposed to *εὐθὺς χωρῆσαι πρὸς τὴν πόλιν*), and over-ran the lands outside; and as he found (*αὐτῷ*) none of the results he expected follow from the action of his friends inside, he for his part took no step. But as for the opponents, etc. "Corrigendum οὐδὲν . . . ὧν προσεδέχετο, ut iii. 26 οὐδὲν ἀπέβαινεν αὐτοῖς ὧν προσεδέχοντο, et sic saepius alibi."—Cobet.

106 1. *βραχὺ μὲν . . . ζῆμμικτον*: "*Lege βραχὺ μὲν Ἀθηναίων ut 109 4 Χαλκιδικὸν βραχὺ*."—Dobree.

Δίκαιον εἶναι . . .: see Introduction, lxviii. 10. In the following phrase the position of *τὰ δεινὰ* varies in the mss., some putting it before and some after *εἶναι*. This betrays its origin. The sense is much improved by its omission: *believing that they had the worse of it*.

108 1. *ὅτι μέχρι μὲν τοῦ* κ.τ.λ.: "*I.e. quod hactenus Lacedaemonii, ope Thessalorum, ad Strymonem usque progredi possent; sed semel capta Amphipoli (τότε δέ) etc.*"—Dobree.

ἄνωθεν μὲν μεγάλης κ.τ.λ.: I think Hude is right here in reading *τηρουμένου, quod et superne . . . paludem efficiebat fluvius et ad Eionem versus custodiebatur*. In this case *ἐπὶ πολὺ* will mean *extending for a long way*.

5. *ἀγτῷ ἐπὶ νίκαιαν . . . στρατιᾷ*: this adscript of course comes from c. 85 fin.

7. *ὁ δὲ ἐς τὴν λακεδαίμονα* κ.τ.λ.: perhaps the missing word was *ἐπέστελλεν*, and if so the lacuna should rather have been placed after *προσποστέλλειν*. The loss of the word would then be easily explicable *ΠΡΟCΑΠΟCΤΕΛΛΕΙΝΕΠΕCΤΕΛΛΕΝ*.

109 2. *ὁ ἄθως ἀγτῆς τελεγτᾷ*: *Athos ends it in the Aegean Sea, i.e. running into the Aegean it ends in Athos*. See Introduction, xlix. 21.

110 1. *νυκτὸς ἔτι*: for the adscript *περὶ ὄρθρον* see Introduction, xxxiv. 26. In late Greek *περὶ ὄρθρον* is a correct paraphrase for *νυκτὸς ἔτι*, but

in Attic *νυκτὸς ἔτι* and *περὶ ὄρθρον* are contradictory. See *The New Phrynichus*, 341.

- 110 2. Οἱ ΔΙΑΔΥΝΤΕΣ . . . ΛΑΘΟΝΤΕΣ: the *καὶ* before *λαθόντες* has no place here, as *λαθόντες* is in an adverbial relation to *διαδύντες*.
 ΤΟῦ ἈΝΩΤΑΤΩ ΦΥΛΑΚΤΗΡΙΟΥ: "Φυλακτήριον non est *arx* sed Anglice *guard-house* vel *out-post*."—Dobree.
- 111 2. ΠΕΡΙΑΓΑΓΟΝΤΕΣ: "I.e. extra urbem. Centum peltastae primo erant prope τὰς κατὰ τὴν ἀγορὰν πύλας, tum pars eorum circumiit ad τὴν πύλιν."—Dobree.
- 112 3. ΚΑΤ' ἄΚΡΑς ΕΛΕΪΝ: for the ejected adscripts see Introduction, xxxiv. 29.
- 113 3. ΚΑΤΕΦΥΓΟΝ ΔΕ . . . ΕΠΙΤΗΔΕΙΟΙ: the presence in this short sentence of two so doubtful uses as *ἐς αὐτοὺς* after *κατέφυγον* and of *σφίσιν* as an ordinary pronoun of the third person justifies the marking of it as corrupt. The nature of the latter solecism suggests the explanation that *κατέφυγον* has replaced some lost word like *ἐδέχοντο* or *ἐδέξαντο*. The makeshift *κατέφυγον* must in that case have come from *καταπεφευγόσι* in 114 1. See Introduction, lii. note, and lxviii. 18 ff.
- 114 4. ΚΑΙ ΗΓΟΥΜΕΝΟΣ ΟΥΔΕΝ ΧΕΙΡΟΥς: the mss. reading *ὡς ἡγούμενος* must mean *thinking that he thought*. If *καὶ* is read we have two reasons given by Brasidas for his proclamation—(1) *τούτου ἕκα* i.e. because he was not come to ruin either man or town, and (2) because he did not think any the worse of the men for their friendship to Athens.
- 116 2. ἈΝΑΚΕΥΔΑς: see Introduction, xxxv. 11.
- 117 2. ΕΜΕΛΛΟΝ ΕΠὶ ΜΕΪΖΟΝ Κ.Τ.Λ.: no one has yet thrown any light upon the corruption of this passage. Two things seem certain, (1) that τοῖς is the dative (found elsewhere with *κινδυνεύειν*) of the thing risked, and (2) that there is a lacuna of some words before *κρατήσιν*. Further, *στέρεσθαι* has evidently here its common sense of *to do without*.
- 119 1. ΤΑῦΤΑ ΖΥΝΕΘΕΝΤΟ ΚΑΙ ὩΜΟσαν Κ.Τ.Λ.: see Introduction, xlviii. 5.
- 120 1. ΠΕΡΙ ΔΕ ΤΑς ΗΜΕΡΑς Κ.Τ.Λ.: see Introduction, xl. 9.
 σφῶν τοῦς προγόνους: "Quid est σφῶν τοὺς πρώτους? An illi qui primi in haec loca delati sunt? Suspicio Thucydidem dixisse quod in re simili dicunt omnes: majores suos a Troja redeuntes in haec loca devenisse: itaque verum est σφῶν τοὺς προγόνους."—Cobet.
2. ΟΥ ΠΡὸς Τὸ ΕΛΑσσΟΝ Κ.Τ.Λ.: "Bellula oppositio τὸ ἔλασσον . . . ἢ ναὺς, idque pro ἡ τριήρης. Thucydides idem dixerat paucioribus verbis."—Cobet.
- 121 1. ΚΑΙ ΠΡΟΣΗΡΧΟΝΤΟ Ὡς ΠΕΡ ἈΘΛΗΤῆ: I am not at all sure that *τε καὶ προσήρχοντο* is not a fairly early adscript to *ἐταίρουν*, and that Thucydides did not write *ἰδίᾳ δὲ ἐταίρουν ὥσπερ ἀθλητῆν*. The late use of *προσέρχομαι* in the sense of *worship* makes the word not out of place as a gloss to *ἐταίρουν*. The balance of the sentence is also in favour of the omission, and the unAttic form *προσήρχοντο* furnishes confirmatory evidence for it. In the whole of Herbst's unscholarly and fanciful pamphlet, there is not anything more absurd than his taking *προσήρχοντο*

here as coming from *προσάρχεσθαι*. What would Porson or Dobree have said of nonsense of this sort?

- 121 2. ΚΑΙ ΤΙ ΚΑΙ ΕΠΡΑΨΕΤΟ: the repetition *ἐς τὰς πόλεις ταύτας . . . ταῖς πόλεσι ταύταις* has nothing to do with the feature of style discussed in Introduction, xvi. 32, but is due to the importation of an adscript.
- 122 2. Οἱ ΔΕ ἈΝΗΓΓΕΛΛΟΝ: "Brasidae quidem inducias legati jam advenientes nuntiaverant (*ἀφικνοῦνται παρ' αὐτῶν*) nec ulla alia de causa retro cessit exercitus; nunc non de nuntiatis Brasidae induciis agi ostendit etiam, quod de effectu additur *καὶ ἐδέξαντο*."—Madvig. This note suggested to me the omission of the adscript τῷ Βρασίδᾳ. Madvig's own correction was to write *οἱ δὲ ξὺν τῷ Βρασίδᾳ*—a proposal neither better nor worse than most of his conjectures in Thucydides. Madvig's work in Greek is of an altogether different quality to his work in Latin. It may generally be safely disregarded.
3. ΤΟΙς ΜΕΝ ἈΛΛΟΙς . . .: see Introduction, lxix. 24.
6. ΚΛΕΩΝΟς ΓΝΩΜΗ: Herwerden first noted the adscript *πεισθέντες*.
- 123 1. ΟΥ ΝΟΜΙΖΩΝ ἈΔΙΚΕΪΝ: see Introduction, xlv. 6.
 2. ΚΑΙ ἈΜΑ ΤΩΝ ΠΡΑΨΣΑΝΤΩΝ Κ.Τ.Λ.: one of the difficulties of this passage is removed when we see that *ὡς τότε ἐμέλλησαν* v.l. *ἐμέλλησεν* is a misplaced adscript to *τὴν τοῦ Βρασίδου γνώμην ὁρῶντες ἐτοίμην*, being a back reference to 122 init. *ὁ μὲν ἐμέλλεν ἐγχειρήσειν* κ.τ.λ. The other corruptions seem to me to be all due to that tendency of scribes pointed out in the Introduction, lxxi. 16 ff. If we omit the conjunctions we get a Thucydidean sentence of clear meaning: *and at the same time because those who managed the plot for them being few in number no longer took things easy but in fear for their lives had forced the majority to act against their inclination*.
- 125 1. Ὡς ΤΕ ἤΔΗ ἈΜΦΟΤΕΡΟΙς Κ.Τ.Λ.: we have been already told that Brasidas was anxious to retreat *τῆς τε Μένδης περιορώμενος μή τι πάθῃ* and because without the Illyrians their force was too small to do what Perdiccas wished. Even Perdiccas must have seen that his plan was impracticable when the Illyrians joined Arrhabaeus. Accordingly *διὰ τὸ δεῶς αὐτῶν ὄντων ἀνθρώπων μαχίμων* is an adscript, the latter half of it belonging to the class of notes of which we have an admirable example in 24 5 *καὶ ἔστιν ἡ Χάρυβδις* κ.τ.λ.
 ΦΟΒΗΘΕΝΤΕς . . . ΝΟΜΙΨΑΝΤΕς: *taking fright because they thought*. See Introduction, lxxi. 16.
 2. ΖΥΝΑΓΑΓΩΝ ΚΑΙ ἈΥΤΟς Κ.Τ.Λ.: "Scripsit Thucydides quod veteres in ea re constanter dicunt *ἐς πλάσιον*, ejus lectionis vulgatam interpretationem esse noli dubitare. Cp. vi. 67 ibique ad notationem scholiastae: *ἐν πλάσιῳ: ἐν τετραγώνῳ σχήματι*. Ita loco vi. 22 Pierson ad Moer. p. 219 pro *πεφρυσμένας κρίθας* nostro reddidit *κάθρυν*. Cf. ejus Praefat. p. xxxii."—Herwerden. He also points out that the word *πλάσιον* was unknown to copyists, in vii. 78 many mss. giving *ἐν διπλασίῳ* for *ἐν πλάσιῳ*.
- 126 2. ΟἴΓΕ ΜΗΔΕ . . . ἈΡΧΟΥCΙΝ: "Dele vel *μηδέ* vel *οὐ*."—Dobree.
 4. ΤΩΝ ΠΟΛΕΜΙΩΝ: really a misplaced adscript to *αὐτῶν* in *προσγενομένη περὶ αὐτῶν*.

- 126 5. ΠΛΗΘΕΙ ΔΕΙΝΟΙ: the untranslatable *δύσως* which follows *πλήθει* in the mss. is a poor adscript suggested by the following sentence *τὸ προὔπ-
άρχον ΔΕΙΝὸν . . . ὅψει δὲ καὶ ἀκοῇ κατασπέρχον*.
ἑΠΑΝΔΕΙΣΙC: a brandishing in the air (ἀνά) against (ἐπὶ) the enemy.
6. ΔΠΩΘΕΝ Τὸ ΔΝΔΡΕΙΟΝ Κ.Τ.Λ.: see Introduction, xxxv. 5.
- 128 5. ΤΩΝ ΔΕ ΔΝΑΓΚΑΙΩΝ Κ.Τ.Λ.: *διαναστάς* is a gloss which has replaced the Thucydidean word. The verb is quite common in late Greek, but I cannot discover an instance of it in any classical author. This, together with the fact that it will not translate, is decisive against it.
- 130 5. ΔΜΑ ΔΕ . . . ΦΟΒΗΘΕΝΤΑΣ: the accusative *φοβηέντας*, which appears as an emendation in one codex and is printed on the margin in the edition of Stephanus, has also the approval of Dobree.
6. ΕΠΕΣΟΝΤΕC, ΤΗΝ ΠΟΛΙΝ ΔΤΕ Κ.Τ.Λ.: "Manifestum est hoc Thucydidem dicere: οἱ Ἀθηναῖοι τὴν πόλιν διήρπασαν ἄτε οὐκ ἀπὸ ξυμβάσεως ἀνοιχθείσαν. Unde *ec* natum sit vides."—Cobet.
- 131 2. ΒΙΑCΑΜΕΝΟΙ ΤΗΝ ΦΥΛΑΚΗΝ: see Introduction, xlix. 19.
- 132 3. ΤΩΝ ΗΒΩΝΤΩΝ ΔCΤΩΝ: the frequency with which *αὐτός* and *αὐτός* are confused suggested this emendation. The variant *τῶν Σπαρτια-
τῶν ἡβώντων* is in favour of it, as an adscript *Σπαρτιατῶν* would suit *αὐτῶν* better than *αὐτῶν*.
ΠΑCΙΤΕΛΙΔΑΝ: all the mss. read *ἐπιτελίδαν*. "Imo Πασιτελίδαν. Vide *mox* v. 3 *ter*."—Dobree.
- 133 2. ΔΦΘΕΝΤΑ ΠΑΝΤΑ: see Introduction, xxxv. 20. To understand the gloss *καταφλεχθέντα* we must recall the late use of *ἄπτειν* in the sense of *to burn*.
3. ΟΤΕ ΕΠΕΦΕΓΓΕΙ: see Introduction, xxxviii. 21.
- 135 ΚΛΙΜΑΚΑC ΠΡΟCΘΕΙC: "Genitivus ceterique casus hujus nominis compendiose scribuntur sic, ut suppressa syllaba finali, α̃ ponatur supra μ̃. Tunc articulus antecedens aut verborum contextus quoque loco docet qui casus a scriptore positus sit."—Bast. "Reliqua sic mihi corrigenda esse videntur: μέχρι μὲν του (aliquamdiu) ἔλαθε· τοῦ γὰρ κώδωνος παρενεχθέντος ΕΝΤΟCΟΥΤΩΙ ἐς τὸ διάκενον ἢ πρόσθεσις ἐγένετο, deletis verbis πρὶν ἐπανελθεῖν τὸν παραδιδόντα αὐτόν. Rei ratio mihi haec esse videtur: excubitores certo intervallo erant in moenibus locati. Tintinnabulum (κώδων) per singulos ita circuibat ut qui primus excubitor id acceperat ad secundum perferret, secundus ad tertium, atque ita deinceps. Sic fiebat ut esset aliqua pars muri ἀφύλακτος, dum excubitor ex sua statione ad proximum tintinnabulum transferebat. Hoc appellat Thucydidēs τὸ διάκενον *locum vacuum et incustoditum*, in quo *interea* (ἐν τῷ σούτῳ) Brasidas scalas applicuit. Vides quam facile ΠΑΡΕΝΕΧΘΕΝΤΟC(ΕΝΤΟC)ΟΥ-
ΤΩΙ converti potuerit in *παρενεχθέντος οὕτως*. Quae verba expunximus: πρὶν ἐπανελθεῖν τὸν παραδιδόντα αὐτόν neque quidquam habent quod ad rem faciat et pro παραδιδόντα certe παραδόντα dictum opportuit et omnino haec Scholiasta aliquo quam Thucyde digniora sunt."—Cobet.

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